

# HINDU CULTURE IN GREATER INDIA

How many Hindus of the present generation know that there was a period in the course of the long history of India, when our ancient forefathers as pioneers of civilization taught culture and civilization to many countries of the world? They were ahead not only in things pertaining to spirit such as religion, philosophy and metaphysics, but they were ahead of other nations in such practical things of the world as art and industry, trade and commerce, language and literature politics and administration. In those days Hindu missionaries inspired by the lofty ideals of Arya Hindu Dharma went out crossing seas and mountains to distant lands to preach the message of Hindu Dharma. Our merchants and traders sailed on ships built in India to remote lands to carry on trade and commerce with the outer world. Our artists and scholars, our Brahmins and Sanyasis, went out in large and small groups, to spread Hindu culture and to establish cultural contact with the other nations of the world. The traces of these cultural contacts are still found in abundance scattered all over in those countries.

There was an unprecedented wave of missionary enthusiasm among the Hindus during the period of Ashoka. His missionaries went to all the different countries of the world—to Syria, Egypt, Macedonia, Cyrene, Epirus, Central Asia, Ceylon, Burma and Siam, carrying the message of Buddhism to those countries. Later on Buddhism penetrated through Nepal and Tibet into China, Korea and Mongolia. The cultural contact between China and India was specially remarkable. With the spread of Buddhism in China, there began a long succession of pilgrims and scholars who travelled between India and China for about a thousand years. They travelled by the land route across the Gobi desert and plains and mountains of Central Asia and over the Himalayas.

Many of them, both Hindus and Chinese, perished on the way, but they were never daunted by the difficulties. There was another route by sea via Indo China, Java, Sumatra, Malaya, and the Nicobar Islands.

The earliest record of a Hindu scholar's visit to China is that of Kashyap Matanga who flourished in the first Century of the Christian Era. Later on followed many noted Hindu scholars accompanied by groups of monks and disciples. These Hindu scholars who went to China, not only carried many Sanskrit manuscripts with them and translated them into Chinese, but some of them mastered the Chinese language so thoroughly well that they wrote original books on Buddhism in the Chinese language.

Likewise many Chinese pilgrims and scholars in quest of knowledge and truth came to India. Among them the best known are Fa-hien, Huan-tsang and Itsing. Fa-hien came to India in the fifth Century. He lived here for a number of years and studied at Pataliputra University. He has left a very useful and interesting record of what he saw in India in those days. Huan-tsang, another Chinese pilgrim and scholar, came to India in the 7th Century when Harsha ruled in India. He travelled through the Gobi Desert and Central Asia and crossed the Himalayas into India. He tells us of the Buddhist rulers in Central Asia and of the Turks there who were ardent Buddhists. He travelled all over India and spent many years at the famous University of Nalanda. It is said that this University attracted as many as 10,000 students and monks from every corner of the country. Huan-tsang studied there for a number of years and later on became Vice principal of the University. He returned to China via Central Asia, carrying a large number of Sanskrit manuscripts with him. From his account we get a vivid impression of the wide sway of Buddhism in those days in Khorasan, Iraq, Mosul and right up to the frontiers of Syria.

Soon after Huan-tsang yet another famous Chinese pilgrim made the journey to India in quest of religion. His name was Itsing. It took him nearly two years to reach the Indian port of Tuncaliphi, modern Tamluk, at the mouth of the river

Hoooghly He came by sea and stopped for many months in Sumatra, an island in South east Asia, to acquire a knowledge of Sanskrit there, before arriving in India Itsing also studied at Nalanda University for a long time and carried back with him several hundred Sanskrit texts of great value.

With the decay of Buddhism in India, however, this cultural contact between India and China gradually faded away. But the effect of this contact lasts to this day. An overwhelming majority of the people of China are adherents of the faith, preached by Lord Buddha which is another form of ancient Arya Hindu Dharma and as such they are Brothers in faith to us, and we can claim them as our brothers.

Besides China there were various other countries in the mainland of Asia as well as several islands in the ocean adjacent to Asia, where Hindu culture flourished in all its glory for centuries together. In some of them it has survived the ravages of time even to this day. The history that our ancient forefathers made in these countries far from their native land, forms a glorious chapter in the cultural history of the Hindu race.

Our cultural contact with the countries of South East Asia also called Greater India, was specially remarkable in many respects. From the first Century of the Christian Era onwards, bands after bands of Hindu colonists spread east and south east reaching Ceylone, Burma, Malaya, Java, Sumatra, Bali, Borneo, Siam, Cambodia and Indo China. Some of them reached as far as Philippine Islands. Even as far as Madagascar the influence of the Hindus is still traceable in the language spoken there which has a good admixture of Sanskrit words in it. It must have taken them several hundred years to spread out in this way. But the most remarkable thing about these adventures of the Hindus was that they were mostly encouraged and organized by the Hindu Rulers of the time. These colonies and settlements founded by the Hindus were situated, as a rule, on important trade routes and on those points which had strategical value. The very names that were given to these settlements were old Indian names. Thus for example Cambodia of the present

day was given the name of Kamboja, which was a well known town in Ancient India, in Gandhara or Afghanistan, which then formed a part of Hindustan

These countries of the East to which the Hindus of the ancient past were led by their missionary zeal and adventurous enterprise have been mostly referred to in ancient Sanskrit works. Java has been referred to as "Yava Dvipa". The island of Bali was named after the Demon King Bali of the Puranas. Siam or Thailand has been mentioned as Shrama, Cambodia as Kambuja or Kamboja, Sumatra as Suvarna Dvipa or Sri Vijaya, Borneo as Varuna Dvipa and Malaya Peninsula as Malaya Dvipa. In ancient Sanskrit works there are references to many other countries, but it is not always easy to identify the names given in them. The old stories in Sanskrit and Pali contain many accounts of sea voyages by the Hindus of those days. That there was regular maritime intercourse between India and the Far East as early as the first Century A.D., is proved by both Greek and Arab accounts. The Hindus were expert ship-builders and ship building was a well developed and flourishing industry in ancient India. For full one thousand years in the early part of the Christian Era India's trade spread over a very wide area and a large number of foreign markets were entirely in the hands of Indian merchants. Spices and many other things were exported from India to the West on Indian ships, and gold flowed from Rome to India in exchange for various luxury articles. Cloth industry in India was specially a flourishing industry in those days. India manufactured cloth from the earliest times, long before other countries knew how to manufacture it. Indian cloth went to distant countries. Silk was also manufactured in India from very early times. Hindus were very expert in those days in the art of dyeing cloth. They had discovered special methods for the preparation of fast dyes. Indigo was one of such dyes. The very word indigo is of Indian origin. It was perhaps this knowledge of fast dyes that was greatly instrumental in expanding the trade of India with foreign countries. Indian steel and iron were also in great demand in foreign countries.

The Hindus in those days were bubbling over with energy and spread out far and wide. Wherever they went they carried with them not only their religion, but also their art and architecture, language and literature, social customs and methods of government. Hindu civilization was imbibed in a special degree by the countries of South East Asia. There were great centres of Samskrit learning in those countries. The names of the rulers of the many states and empires that arose there were purely Hindu and Samskrit. State ceremonies were all Hindu ceremonies and were conducted in Samskrit. The officers of the state bore old Samskrit titles and designations. These titles and designations are still found not only in Siam or Thailand but in Muslim states of Malaya. The old literatures of countries in Indonesia are full of Hindu myth and legend. The dances of Java and Bali were derived from India. Bah is even to this day a Hindu country and its people follow Hindu religion in a purer form than we do in India. The Phillipines and Cambodia derived their art of writing from India. In Cambodia numerous Samskrit words were taken over with slight variations. Even now the civil and criminal law of Cambodia is based on the laws of Manu.

But it is in the art and architecture of these countries that the influence of Hindu culture and civilization is specially remarkable. The old monuments and wonderful temples of Borobudur in Java and Angkor in Cambodia (Indo China) show the extent to which this influence had penetrated the life of the people in these countries. The Borobudur temple where the whole life story of Buddha is carved in stone, is one of the architectural master pieces of the world. It is a Buddhist temple and is a purely Hindu enterprise. At other places in Java are carved in stone the legends of Vishnu, Rama and Krishna. As for the Angkor temple which is dedicated to God Vishnu, it stands to this day as one of the wonders of the world. If not the biggest it is perhaps one of the biggest temples of the world. Incidents and events described in the Ramayan, Mahabharat, Harivamsa and other Puranas have been wonderfully engraved on the stone walls. Even after seeing this vast temple for four

days continuously one's impression is that he has seen very little of this huge temple. Round the great temple of Angkor is a vast area of mighty ruins with artificial lakes and pools and canals and bridges over them and a great gate dominated by a vast sculptured head with a lovely face and a fascinating smile. This whole architectural combination is the brightest example of the Hindu architectural genius.

In the days of her glory India was a mother country to so many countries in East and South-East Asia. The following chapters of this book will present to the readers an account of how the Hindus of ancient India spread their culture & civilization, propagated their faith and belief & carried the message of peace and happiness to the countries of South-East Asia. These monograms on the various countries of Greater India which the readers will find in the succeeding pages, have been written by Swami Sadananda a Bengali Sanyasin, who has earned competence to write on this subject not only by his painstaking investigation into the History of Greater India but also by his several visits to its various constituent parts, like Java, Bali, Sumatra, Annam, (Champa), Cambodia, etc etc. He deserves the grateful thanks of every lover of Hindu culture for his disinterested labour in this field.

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JANARDAN BHATT

# HINDU CULTURE IN BALIDWIPA.

## Situation And Population

The island of Bali is about 2243 square miles in area and bounded on the North by the Java Sea, on the East by the Straits of Lombok, on the South by the Indian Ocean and on the West by the Straits of Bali. Its population is about 15,00,000. Bali lies very close to Java, to the East of it. One can reach Bali within eight days, by taking a ship to Singapore from an Indian port and thence to Bali by a Dutch steamer.

Bali derives its name from Bali, the demon King of Indian mythology who was famous for his charity. He had his seat here. There is reason to believe that Bali was not, an island then, but formed part of a submerged continent and was thus connected by land with India.

An average Balinese is an innocent devout individual. The Balinese believe and presume that every Indian is a Hindu and is well versed in Sanskrit. Whenever they come across an Indian traveller—a casual visitor—they evince great delight in meeting him. Unfortunately, Hindus having lost their expeditionary spirit most of the Indian travellers who visit Bali, are non Hindus and the Balinese are painfully surprised to learn that these Indians do not know a word of Sanskrit. They then get confused and wonder whether India which was the seat of Hinduism, does or does not retain a considerable Hindu following.

## Predominance of Hindus in Bali

The island of Bali bears witness to the missionary activities of the ancient Hindus. At a distance of three thousand miles from India cut off by a vast stretch of water, Bali is still to this day, a stronghold of Hinduism. All its inhabitants call themselves Hindus. It is surprising to see how

the Balinese continue to be Hindus when on all sides they are surrounded by peoples who allowed themselves to be converted to Christianity & Islam. For several centuries in the past their link with India has been totally cut off.

All this time there has been absolutely no communication between the home of Hinduism, namely India, and its far flung solitary out post Bali. Waves after waves of foreigners in the Pacific submerged Hindudom in the Far East, but Bali still stands aloft proudly waving the banner of Hinduism. Perhaps the islanders of Bali are more devout Hindus and retain Hinduism in a purer form than we do. Balinese are of Indian descent. Their graceful features and alluring complexion are convincing evidence of the same. Their women folk are famous for their beauty. Their culture and race is totally different from that of the Arabs who converted them to Islam. In their desire to preserve and maintain the cherished faith and culture of their ancestors, the Balinese have jealously guarded against Islamic inroads for these years. With the exception of a handful of Bali slums the whole population consists of staunch Hindus.

### Traces of Hindu Culture in the Customs of the People

The Balinese have the same hereditary idea of caste system as Hindus have in India. They show the same reverence to their versions of the Mahabharat. They perform all the ceremonies & sacraments as of old. Their mode of dress is perhaps the same as was prevalent in the time of Mahabharat. Their conception of heaven and hell is based on the doctrine of Karma. Their attitude regarding the life beyond death is inspired by the teachings of the Upanishads. The poorest Padanda or priest still receives the homage of the richest prince. They celebrate the adventures of the heroes of the Epics. The islanders being Sivas by creed the Sivaloka constitutes their ultimate goal. The same principle of merits and demerits of the present life governs the transmigration of the soul in whose immortality they have an unshakable belief. The four Vedas & the Geeta are honoured by them as sacred and authoritative books as in India. They do not bury their dead, but cremate them as we Hindus do in India. Mantras are

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Bali esp family of High Caste

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Templo gate near S. of raja.

chanted by the priests at the time of cremation, as is done in India. The dead body is put on a pyre of wood. Then the pyre is set fire to & the ashes are collected the next day & thrown into the river or sea. A kind of Shradha ceremony is also performed by them.

### The place of religion in the life of the Balinese

Religion has no separate existence in the life of the Balinese. It is finely interwoven with his daily life, and it is very difficult to distinguish it from his social activities. Nothing happens to him which has no spiritual significance to him. Even his pleasure is bound up with it, as he cheerfully devotes his leisure hours to dances, held in honour of the God of gods, the silver white Siva Sankara.

### Hindu gods and goddesses worshipped in Bali

Hinduism in its popular form is cherished by the people. The Tamil or peasant in the field has altars devoted to the gods of rain, harvest and the Sun. The latter is considered as a manifestation of Siva. The goddess Sri who is the divine consort of Vishnu has a prominent place in the harvest festival and Ganesha the god of success is also revered. Vishnu with his Garuda the Tortoise who held up the Vedas in the Deluge, the Ananta Naga who represents the divine couch are all to be found in their proper places. Most of these attendants are carved along with Nandi and bull of Siva on the entrance columns of a temple. They keep watch against the evil spirits who try to destroy the sanctity of the place. Siva's divine consort is Ranada, she is on her war path and represents the spirit of destruction and retribution. Her conception has been exaggerated and she is represented by an old woman with long protruded tongue, tusk like teeth and elongated nails, trying to swallow up all that is sensible and decaying. The Red Brahma on his sacred Hamsa lends colour to the portals of every house but it is Siva who is primarily worshipped.

### Temples in Bali

As one enters a Balinese temple one finds two columns on either side of the gate-way, exact facsimiles of each other. They are huge

and tall, carved often with figures of lesser deities and present a spectacle of enormity. There is a temple in Singharaja the entrance of which displays some of the finest embossed work one could desire to come across in any land. It is a flowery orientation which works all the way up to the topmost parapet where sits a Garuda with his wings spread. The temple generally consists of upon courtyard partitioned by high walls into three sections, the innermost containing the divine Vedi. The stone foundation to the altar is quite high and in many temples dedicated to Hara the sacred bull is chiselled in a resting posture on either side of the portico. The roof of the Vedi is often thatched and the wall that forms the background of the throne of the Vigraha, is decorated with works of art.

### Festivities in Bali

On a feast day which generally celebrates the birth of a god or the bringing in of the harvest from the field, offerings consisting of various fruits and rich pastries are arranged tastefully in piles of considerable height. They are brought into a temple by women on their head, they enter the innermost court yard to the accompaniment of music where they deposit their offerings on splayed bamboo receptacles. Men-folk carry long handled multicoloured sunshades which they pitch to the ground to protect the offerings from the Sun.

### The Puja in Bali

The puja is quite similar to ours. The 'Abhisheka' ceremony begins with the removal of faded flowers of the previous day from the Vigraha which is then bathed in holy water and covered with the paste of white Chandana. Fresh garlands are heaped upon it and 'Naivedyas' are arranged. The conch is blown, the gong is sounded, the little bell in the hand of the Padanda or priest tinkles as he waves the lighted five lamp before the Deity. The smell of incense and flower blends with the 'Ahuti' and creates a proper atmosphere for worship. In the midst of music the offerings are carried one by one to the altar and are blessed by the priest. When they are returned to their receptacles the priest distributes the 'Charanamrita' to the mass and all fall on their knees in their silent thanks giving. Men bare their heads, while women pay no attention

to costly dress and along with children fold their palms and bow before the god. A solemn grandeur reigns as they rise and file back mutely with their offerings to their respective homes.

### **Formation of Mudra in Pujah**

A Balinese priest does not consider any part of the Pujah of the Hindu gods and goddesses to be duly accomplished unless it is accompanied by proper Mudra or interweaving of palms and fingers in prescribed forms. It is highly difficult to convey any idea about the formation of these Mudras to persons who have not seen them. The nail of each finger on the left hand of the priest is generally pretty long. But nails of the right hand are not allowed to grow long in this way. A priest is easily recognisable at very first sight from the long nails on his left hand.

Articles of worship such as lamp stands and receptacles for flowers, rosary bead saddle paste for besmeating, holy water etc are kept tidily on a wooden pedestal in front of the priest when he sits down for Pujah. After placing flowers on the tip of his two ears and inserting some of them into the locks of his hair he takes up the rosary bead and lights the lamp. When fragrant smoke begins to emit from the lamp the priest commences the Pujah. He dedicates offerings to particular gods and goddesses reciting mantras. In picking up every article of Pujah from its receptacle and offering it to the deity the priest practices Mudra.

### **The Holy Dances**

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squat themselves on bamboo mattings, while the dancers group themselves in the front till the music takes up the overture. It begins on the lower key and slowly rises in volume. Its cadence depends on the soberness of the depiction and supplies the interpretation to the 'tableaux vivant', the graceful movement, the lithe some poise, the flexible swerve, and the attuned steps, all bear testimony to perfection the Balinese have reached in the histrionic art. The classical side to the show is supplied by the Mahabharata the source of inspiration being the Tandava' Nritya of the Nataraja.

### The Conception of Paradise.

Ordinarily the Balinese Paradise is only a repetition of Bali of this earth. For, only the most meritorious are reborn in Bali. But the higher school of thought holds that abode of Siva can only offer repose and calm to a mind which has conquered all the sensual desires and longs for the final dissolution from the bondage of rebirth.

### The Houses in Bali

Most of the houses have temples attached to them where every body can enter and offer prayers to the presiding deity. Thus the Brahmin the Kshatriya, the Vaisya, the Sudra, all have a right of entry to a temple, whether private or public, and let us sincerely pray that the Harijan question may never arise there.

### The Balinese Villages

The island of Bali sparkles with beautiful landscapes. Villages lie in the midst of these landscapes and can easily be distinguished by pagoda like spires of the 'Deesa' temple. Village temples resemble the temple of Bhatgaon in Nepal. If the surrounding fields did not bear the hand work of cultivators, one would think that they were all asleep, so quiet and solitary they appear.

### The People

Men and women labour hard and have well made bodies. The children are taken good care of and from their childhood they display their artistic temperament which is in keeping with their picturesque surroundings. Their wood carving, their stone

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M. idra

*By arrangement of Tyca De Klerk and M. idra, of Bali*

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(1) Presence of Pranava and Pranayam in the Balinese liturgy—Even the most intricate Tantric Sadhanas have crept into the liturgy of these islanders as for instance, rules for regulating breath so as to awaken Kundalini Sakti that sleeps in the lotus within us

(2) Tripurnsa—Indian Trinity of Brahma, Vishnu and Maheshwara, symbolising Srishti, Stuti and Pralaya (Creation, Preservation and Destruction) This trinity has been largely represented in Javanese and Balinese architecture and sculpture There is, however difference in their representation with that of India Tripurnsa has been represented in the architecture of Bali and Java in the following order —

Middle	—	Siva
Left	—	Vishnu
Right	—	Brahma

(3) The Balinese have adopted the Puranic account of the Creation under the Caption of Pradhana Purusa Samyoga i e union between Purusa and Prakriti as we find in the Puranas Purusa is the male and Pradhana is the female principle and the cosmos has originated from their Union This union between Purusa and Pradhana has been represented in old Javanese sculpture as Ardhanariswar

(4) The Philosophy of Trisakti—Sattwa, Raja and Tama

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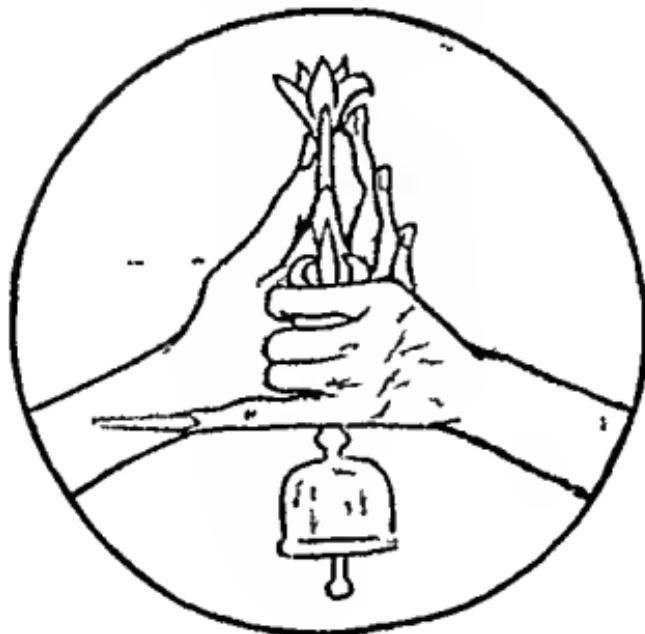
Mu Ira



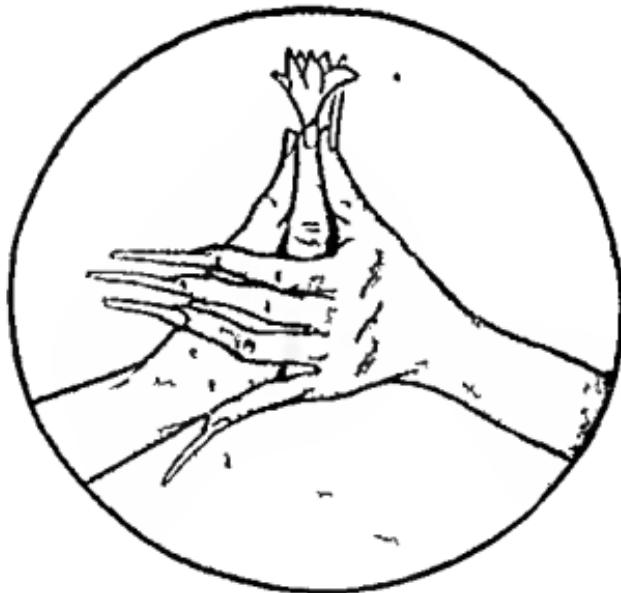
Mu Ira

By the courtesy of Tuan Dr. Ida Dr. M. Ira of Bali

## HINDU CULTURE IN BALI



Mula



Matra

*By the courtesy of Tjera Do Kleen & M. Iriat at f B /*

masonry, their sculpture and pottery and their art of weaving gold and silver cloth are really admirable. The stone work of the temple is liable to wear out soon because of the softness of the material. Temple building is not a lost art to them, but is continually improving, as new temples are being constructed every now and then.

### The Flora of Bali.

Three in the year the land yields paddy and all the twelve months round one gets fruits and vegetables of all descriptions. The mango that grows here is of 'Kanchamitha' variety. As to flowers it is a veritable paradise. Like birds they are of various colours, often extremely gorgeous. We have 'Champaka' and 'Camphor' trees growing side by side with dates and palm. The palmyra groves often extend to the sea line. The Chandana wood is mainly used for the 'Homa' and the sawdust from it goes to prepare the incense for the Puja.

### The Soil of Bali.

The soil being of volcanic origin is fertile, the abundance and the regularity of the equatorial rain greatly facilitate the tilling of land. The close proximity to the sea and a range of high hills in the centre render the climate equable, and it is no wonder that the Balinese religion pictures the coming back of the meritorious deceased to Bali once more.

### Relics of Hindu Civilisation and Culture in Bali

Excepting very few research scholars hardly any educated Indian takes any interest in the immensely rich relics of ancient Indian Civilisation and Culture that lie scattered over a vast tract of country, stretching from the Malaya Archipelago to New Guinea, including of course Indo-China, Sumatra, Java, Bali and other Pacific islands.

Of the two islands—Java and Bali, Hindu tradition has been kept purer in Bali and special Hindu features still survive in the religious practices and puja of this island, though it has been cut off from Hindu influence for at least six or seven centuries. These relics clearly point out the great supremacy attained by Hindu religion and culture in these far off countries.

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HINDU CULTURE IN BALI



Mudra



Mudra

By the courtesy of Tura De Klein's *Mudras of Bali*

## HINDU CULTURE IN BALI



Mufra

By the courtesy of Tyca De Klerk's *Mufra auf Bali*



Painted Cloth

Sri Lakshmi Printing Press  
Delhi

By the courtesy of K. I. M.

(5) Panchakshara—means the five syllables of the Mantra "Namah Shivaya"

(6) Panchabrahma—denotes the initials of Siva's five forms,—S (Sadyotjata) B (Bamadeva), T (Satpurusa), A (Ashore) and I (Ishana).

(7) Dasendriya, Naadiya, Pancha Bhuta have been used exactly in the same sense as in Sanskrit

(8) Personae of Hindu traditions and fables—such as Risa or Mercury is regarded to be the semen of Siva

(9) The daily religious practice of the Balinese known as Surya Sevana, at once arouses the curiosity of even a casual visitor. Prominent features of an Indian Puja are observed in Surya Sevana and all ceremonies connected with it are accompanied with Mantras in most of which Sanskrit is distinctly recognisable. The Sanskrit element of some of the Balinese liturgy is surely good.

(10) The influence of the epic heroes of the Mahabharata over the Javanese and the Balinese is very deep. But it should be admitted that Mahabharata exercises a deeper and a more living influence upon the Javanese people. Here the whole people including even the Moslems, find in the heroes of the great Hindu epic their own glorious Javanese ancestors, look upon the virtues of these characters as their ultimate aim, sit for whole nights, listening with rapt attention to the tales of the sacred epic, and looking with absorption at the representation of it in the Wayang Orang i.e. puppet show. And it would not be out of place here to mention that from the earliest time of Hindu migration to these Pacific Islands the two great epics the Ramayana and the Mahabharata, had exercised a deep influence upon the people obviously by their highly entertaining narrations and fascinating stories, and their influence was so deep and abiding that these epic stories have repeatedly found their expressions in the architecture and sculptural art of these islands. In time, popular story books based upon these epic tales came to be written in the language of the people. The

oldest of these story books is Arjuna Vivaha, composed during the reign of King Eralanga (1010—1012 A.D.). The great epic of the Mahabharata exists in old Javanese prose. There are, as in India, collections of advice known as Sivopadesha.

(11) It is also said that the Padarias or priests in Bali have preserved the four Vedas. Competent authorities have stated that what is known as Veda in Bali is something quite different from the Indian Vedas. The fact that the priests in Bali use words Veda and Chiturveda has misled many. What the Balinese mean by Veda is but a compilation of secret Mantras (Rahasya).

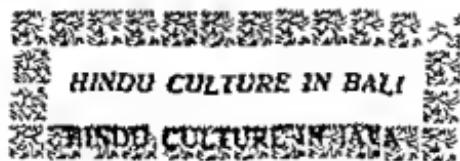
(12) Even a cursory glance at the religious practices and liturgy of the Balinese will show how they are replete with Hindu rites and rituals. It should also be remembered that the Hindus and Hindu ideas too began to undergo slow changes by the absorption of indigenous native elements in the course of ages, though the recent discoveries have proved that with the first influx of Hindu Migration, the connection between the Archipelago and India did not end, but the contact with India and with Greater India had been close through several centuries.

### Balinese Language

The Language they speak is akin to the Malay language, but it has many Sanskrit words in it. There are many Sanskrit scholars in Bali. Especially their Brahmins are mostly Sanskrit Pundits. The Swāyamvara form of marriage still prevails in Bali. According to this system, a well grown up cultured and accomplished girl chooses a bridegroom for herself out of several suitors. We must send some good Sanskrit scholars to Bali to study in detail ancient literature, customs and manners to be found there.

### Bali—a Worthy Place of Pilgrimage

This study will throw light on many dark corners in ancient Indian history. It is possible that we might find therein, more information regarding Kalidas, Vikramaditya and



Village Temple

*By the courtesy of the A. P. I.*

Sri Lalshim Printing Press Deli



Nayatapole Temple Bhatgaon in Nepal

Sri Lakshmi Printing Press, Delhi

other personalities of ancient India whose glorious careers are shrouded in deep mystery. We can also reasonably expect to get more and detailed information regarding the Mahabharat & the Ramayan.

A set of Indian artists such as sculptors, painters, dancers and musicians must also be sent to Bali to study the ancient Indian art, as it is preserved there. We hope, all those interested in the revival of ancient Indian culture will take up the matter seriously. Bali can justly be regarded as a rich & unexploited mine of ancient Indian literature, art, culture and civilization. Why not we all add Bali to the existing places of Pilgrimage, for it is a fountain of all-round pleasure to all alike.

## Sanskrit Texts From Bali

### शिवस्तवः

ॐ नमः शिवाय शर्वाय देवदेवाय वै नमः ।  
रुद्राय भुवनेशाय शिवरूपाय वै नमः ॥  
त्वं शिवस्तव महादेव ईश्वरः परमेश्वरः ।  
ब्रह्मा विष्णुरच रुद्रश्च पुरुषः प्रकृतिस्तथा ॥  
त्वं कालस्त्वं यमो मृत्युर्बरहणस्त्वं कुवेरकः ।  
इन्द्रः सूर्यः राशाङ्कश्च महनक्षत्रतारकः ॥  
पृथ्वी सलिलं त्वं हि त्वमग्निवायुरेष च ।  
आकाशं त्वं परं शून्यं सकलं निष्कलं तथा ॥  
अमुराणां पतिस्त्वं हि देवानां त्वं पतिस्तथा ।  
उमापतिः पशुपतिर्देवानां सदसः पतिः ॥  
उमाङ्गे सत्थितो यश्च कर्त्ता हर्ता करोति य ।  
त्वमेव देवदेवेशः कर्म कृत्वा महाशिवः ॥  
अभक्षभक्षणश्चैय सुरापानमदान्वितः ।  
युवतीरतिसयुक्त सम्याप्नेष्टे तु सयुतः ॥  
एतानि सर्वकर्माणि य करोति महाशिव ।  
अस्य हि ताएहव नृत्य युद्ध च कमन तथा ॥  
कफमेदयुतच्छुक पुरीरामूरसयुतम् ।  
एतानि सर्वकर्माणि यः करोति महाशिवः ॥  
अशुचिर्वा शुचिर्वाऽपि सर्वकामगतोऽपि वा ।  
चिन्तयेद्वमीशान स वाल्याभ्यन्तरं शुचिः ॥

नमस्ते देवदेवेश ईशान वरदाच्युत ।  
मम मिद्ध भूयश्च रथ सर्ववर्णेषु शाद्वरः ॥  
नमस्ते देवदेवेश त्वत्प्रभाशाद्वदाम्यहम् ।  
वाक्ये हीनेऽनिरिक्ते या माक्षगर्भ सुगोत्तम ॥

यस्तिष्ठन् व्याप्तिश्चरतनुकरचरणैरच्छुसा यो नरेन्द्रै—  
स्तिर्यंग् मूर्त्या सभानामवनितलगतो मानुषाणा च सरथ ।  
जाप्रत्स्वप्न सुपुत्रं शुभवहमभय सर्वयोयं च तूर्यं  
तूर्यं त शून्यमेक सतततिमिरतः प्रोच्यते क्षायते च ॥

### मैरवस्तवः

महामैरवस्तव राशुद्वरागलोचन ।  
महायशा महाप्रीयो धायुर्बंगसमाभित ॥  
ज्ञानकाव्यनवर्णन्त्वं नारी चैव खगाकृति ।  
कान्तरचैव नासज्जानो दोरञ्चिननमहृत्यम् ॥  
महापीत भवेद्वर्णं जान्यन्त पादमूलकम् ।  
महाश्वेत भवेद्वर्णं नाभ्यन्तमूरुमूलकम् ॥  
महारक्ष भवेद्वर्णं वृप्त्यमुतालुकण्ठकम् ।  
महाकृष्ण भवेद्वर्णं चदादि शिरसान्तकम् ॥

ॐ हृष्मलव्य महाश्वेतवर्णांय नम रवाहा । ॐ हृष्मलव्य उ  
रक्तवर्णांय नम रवाहा । ॐ य ल म न वपट् अ अ कृष्णवर्णांय  
नम रवाहा । ॐ अहृष्मलव्य नाम पीतवर्णांय नम रवाहा ।

### महादेवस्तवः

ॐ नमोऽस्तु ते महादेव पीतवर्णं पीताम्बर ।  
पद्मासन महादेव शची देवी नमोऽस्तु ते ॥  
महासूहम् महाकाल महासूहम् महाब्रतम् ।  
महासकन्ध महाकाय नमोऽस्तु ते महादेव ॥

ब्रह्मा विष्णुरीश्वरश्च महादेव नमोऽस्तु ते ।  
सर्वं कायं प्रसिद्धतां स्तमानुप्रहकारणं ॥

### उमास्तवः

ॐ पार्वतीं तां नमस्यामि रुद्रपल्लीं प्रकाशिनीम् ।  
देववतीं शुभवतीं सदाऽनुप्रहकारिणीम् ॥  
गौरीमुमां नमस्यामि रुद्रदेहदिपसिदाम् ।  
यशशिवनीं गुणवतीं भक्तानुप्रहकारिणीम् ॥  
शान्तिशान्तां नमस्यामि भवानीं भक्तवत्सलाम् ।  
गुवारयम हरि देवि तुभ्यं नित्यं नमो नमः ॥

### श्रीस्तवः

ॐ श्रीदेवी महावक्त्रा चतुर्वर्णा चतुर्भुजा ।  
प्रक्षावीर्यं सारज्ञेया, चिन्तामणिकुरमृता ॥  
श्रीदेवी सततं मूर्खां त्वां च नमामि शक्तिः ।  
दनिकसुस्तु महाभक्त्या ज्ञातुं अर भम स्तुतिम् ॥  
श्रीणालिकान्तरूपा त्वं रित्यगग्रं च ताण्डुलम् ।  
ददासि मे सदा चित्रं सौभाग्यं लोकपूजितम् ॥  
श्रीताण्डुली श्रीदेवी श्रीमल् (त् ?) कमलशोभिता  
ददासि मे महाभोग्यं सर्वद्रव्यहितं धनम् ॥  
श्रीनीहिमुकाजीवा त्वं सर्वभूपननिदत्ती ।  
ददासि मे सुखं नित्यं जीवितं धातुकाङ्क्षनम् ॥  
श्रीधान्यराही त्वं देवी प्राणताण्डुलसंशकः ।  
मही रत्नसभासिता सर्वरत्नगुणान्विता ॥  
ब्रह्मादिस्तम्भुपर्यन्तं जगत् रथावरजङ्गमम् ।  
शिवाङ्गमिति तत्सर्वं मां रक्षतु नमोऽस्तु ते ॥

श्रीधनदेविका रम्या मर्वस्त्वपयती तथा ।  
सर्वहानमणिश्रीय श्रीधीदेवि नमोऽस्तु ते ॥

ॐ अ॒ं श्रीघ्राणात्माय नमः स्यादा । ॐ हूँ श्रीविष्ट्वन्तरात्मने नमः  
स्यादा । ॐ अ॒ं श्रीईश्वरपरमात्माने नमः स्यादा । ॐ अ॒ं श्रीग्रादेवनिरा-  
त्मने नमः स्यादा । ॐ अ॒ं श्रीबुद्धात्मात्माने नमः स्यादा । ॐ श्रीधर्मनिष्कला-  
त्मने नमः स्यादा । ॐ श्रीमहाशून्यात्मने नमः स्यादा ।

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## Mantras Current among the Padandas or Priests of Balidwipa.

( Maweda = मद्वायेद )

### 1. Mantras for the invocation of Siva.

महादेव, महेश्वर, रुद्र, शङ्कर, शम्भु, ईश्वर, शिवसक्सिकल  
झे वेरेह निष्कल ।

### 2. Mantras for the invocation of Buddha.

ध्यानी बुद्ध, स एत्यागत, रत्नसम्भव, श्रीष्मोघसिद्ध वेरोचन  
(=वेरोचन), अच्छोभ्य, अमिताभ बुद्ध सक्सिकल झे वेरेह सकल ।

### 3. Mantras for the bath.

ॐ गगन सुर, तं जड्गग ।

### 4. Mantras for washing the mouth and brushing teeth.

ॐ स्त्रिगि माणिक वहुस, स्वरूपजाति, अरूपजाति तसिर ।

ॐ श्रीभट्टारी सपोगीया नमः स्यादा ।

ॐ गमुद्गाय (१) नमः ।

## 5. Mantras for washing hands.

ॐ रत् फट् सुधायै नमः ।

ॐ वत्र परिशद्ध सन्यायं (?) नमः स्वाहा ।

## 6. Mantras for washing the whole body.

ॐ गङ्गामृताय नमः ।

ॐ परमगङ्गामृताय नमः स्वाहा ।

## 7. Mantras for rubbing oil (after bath).

ॐ नमः वोधाय (=वुद्राय ?)

## 8. Mantras for combing the hair.

ॐ महादेव्यै नमः । ॐ श्री देवी अविषुक (?) या नमः स्वाहा ।

9. Mantras for tying the tuft of hair on head  
(गिरिमन्त्र) Balinese language.

ॐ गुणुं (=गिरि) अब्लेवेत मासु (स्वर्ण) सि नं लिं सदेव  
पपान्तास् ।

## 10. Mantras for wearing washed clothes.

ॐ महादेवाय नमः ।

ॐ विष्णुवे (अथवा कृष्णाय) नमः

ॐ शिव रिथत्यै नमः ।

## 11. Mantras for rewashing the hands and feet

ॐ कसोल् कायाय नमः (?) ।

ॐ हं रः फट् हस्ताय नमः ।

The priests or Padandss wear a garland, a crown and ornaments, befitting the occasion.

The course of Pujah:-

जप, योग, समाधि ।

पद्मायोग—१। प्राणायाम । २। प्रत्याहार । ३। धारणा । ४। ध्यान ।  
५। सरूप (१) । ६। समाधि-योग.

Pujah:—

पूजा अर्घ्य; पूजा परिक्षमा; पूजा अष्टमन्त्र ।

Stotra:—

वेद शिवस्तथ; वेद सदाशिवस्तथ; वेद परमशिव स्तव ।

Reprinted from Madras Auf Bali by Tyra De  
Kleen.

# HINDU CULTURE IN JAVADWIPA

There is an archipelago in the south Pacific called Indonesia which links the Indian Ocean with the Pacific. The name Indonesia comes from two Greek words Indos meaning India and Nesos meaning island. Thus literally Indonesia means the Indian island. But popularly the term denotes a group of five large islands, besides some 15 minor ones. Java is one of the five larger islands of the group.

## Situation, Area and Population of Javadwipa

Javadwipa is 51,480 sq miles in area. It is one of the most thickly populated countries of the world. In 1940 its population was 484,16,000. There are many volcanoes in Java 14 of which are still active. The highest peak of the island is named Sumeru which is 12,030 feet high. At present most of the inhabitants of Java follow Muslim religion. There are very few Hindus in the country at present.

## References of Javadwipa in Samskrit and other works

Javadwipa has been mentioned in the Kishkindha Kanda of Valmiki's Ramayana. Therein we find Sugriva asking his followers to go to Java and other places in quest of Sita. He says "Go to Javadwipa which is divided into seven principalities and also to Swarnadwipa containing a large number of goldsmiths and to Rupyadwipa." "After Javadwipa," continues Sugriva stands the Sisir Parvata. Its cliffs touch the sky. There the Devas and the Danavas ever reside." We come across a significant passage in the first second chapter of the Brahmanda Purana. "These clusters of islands are known as Bharmadwipa. In Bharatvarsha there are thousands of islands like these. There are six islands full of various kinds of precious metals and creatures known as Javadwipa, Malayadwipa,

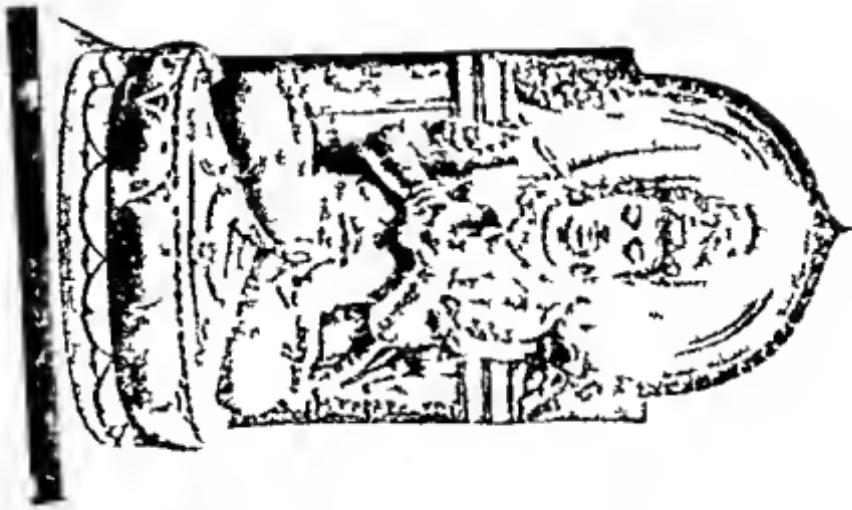
Angadwipa, Sankhadwipa, Kushadwipa and Varahadwipa". The Sanskrit word "dwipa" means an "island". Thus according to the Brahmanda Purana Java was once included within India. We also find a city of Jayadwipa named Nagapuriam, mentioned in an ancient Tamil poetical work Manimekhala. Two kings of Nagapuriam, named Bhumi Chandra and Punya Raja, claimed to be the descendants of Indra. In many other ancient Sanskrit works, as in the Katha Saritsagara, there is mention of Jayadwipa. The Greek geographer Ptolemy, in his Geography, written at about 130 A.D. referred to Java by the name of Jabadien.

We learn from ancient Chinese annals that probably about 132 A.D. the Hindu king of Java, Tiao Pien (Devavarman?) sent a royal envoy to the Chinese Court. The Chinese Emperor sent a golden seal and a violet coloured ribbon as presents to Tiao Pien.

The famous Chinese Traveller, Fa-Hien, visited Java for a short time; there he found such a small sprinkling of Buddhists among the overwhelming number of Hindus that he did not consider the Buddhist population of Java worth mentioning. Fa-Hien returned to Canton in a merchant-vessel in 413 A.D. In that ship there were two hundred Hindu merchants.



Gajosha Chandi, Singasari



Prambanan Paramita (in den Museum)



Siva (Bronzo) Batavia Museum

By the courtesy of the Netherlands Institute of Archaeology, S. van der



Bodhisattva (Silver Sivaran)

Mr Lakshmi Prakash Press Delhi

of the king to protect his kingdom, but it is not proper to cherish any cruelty in heart' The enemies, however, stampeded in disorder even without fighting The King of Java built a Chhrtva in honour of Gunavarman

At the end of the fifth century A D , an astronomer of Ujjayini wrote when the sun rises in Sinhala (Ceylon) it is mid day in Javadvipa and mid night in Rome "

We learn from the history of the First Sung Dynasty that in 435 A D , Sri pa da do a la pa mo (Sripada Dharmavarma<sup>1</sup>) sent a letter through an envoy to the Chinese Court

Towards the end of the 6th century A D the kingdom of west Java declined and the kingdom of mid Java rose into power In the new history of T'ang Dynasty, there is mention of a kingdom of central Java named Kalanga Royal envoys from Kalanga and Bali island came to the Chinese Court in 637 and 649 A D

We find in an ancient inscription of Java that Purnavarman ruled in the city of Taruma, near Batavia probably at about 450 A D We read a high sounding panegyric in the inscription "The feet of the mighty lord of the earth the king of Taruma Purnavarman, are like the feet of Vishnu "

In the twenty second year of his rule Purnavarman on the eighth day of the dark fortnight in the month of Falguna commenced the excavation of a canal, named Gomati which was about seven miles in length (120 Dhanu) and the irrigation work was completed on the thirteenth day of the bright fortnight in the month of Chaitra He gave one thousand cows to the Brahmins as their Dakshina

In the opinion of the historian, about two thousand years ago, the Hindus from South India first established their colonies in Kamboja or Cambodia and Javadvipa In the first century A D many Hindus migrated to Java and settled down there for trade and commerce Many

Hindu traders and preachers also went there to preach Hindu religion and carry on missionary work among the people of the island. Gradually in course of time Hindu Kingdoms were established there which lasted for several centuries. In the beginning there were four Hindu Kingdoms which were later on united into one big empire. It is said that this empire was at the zenith of its power in the twelfth century A.D. This empire was known as Majapahit empire and it continued to enjoy its greatness till 1376, when the Arab traders began to pour in and settled down on the sea coasts. Gradually the sea coasts entirely passed into their possession and the Hindus withdrew into central Java. This conflict between the Hindu and Muslim religions continued in Java for well-nigh two hundred years. At last the militant Muslim religion succeeded in completely ousting Hindu religion from Java and Muslim Kings replaced Hindu Kingdoms there.

### Traces of Hindu Culture in Java

Even to this day the people of Java, though Muslims by religion retain many traces of Hindu culture about them. They still retain some form of idol worship. They like it and love it. There is not a trace of fanaticism in them. They still throng the old Hindu temples with offerings of incense and flowers.

Worship of hereditary idols, after the manner of Hindus, is also a common feature in the cultural life of the Javanese.

They enact scenes from the Ramayan and the Mahabharat in their puppet plays. Scenes such as Arjuna's marriage with Subhadra, Draupadi's Swayambar, and the fight of Rama with Ravana form the usual themes of these plays. The showman recites in own language the stories from the Ramayan and the Mahabharat relating to the scene. The Ramayana and the Mahabharat are still a living force in Java.

Dancing is a popular pastime with them. The masked dance is very much enjoyed by them. The

## HINDU CULTURE IN JAVA



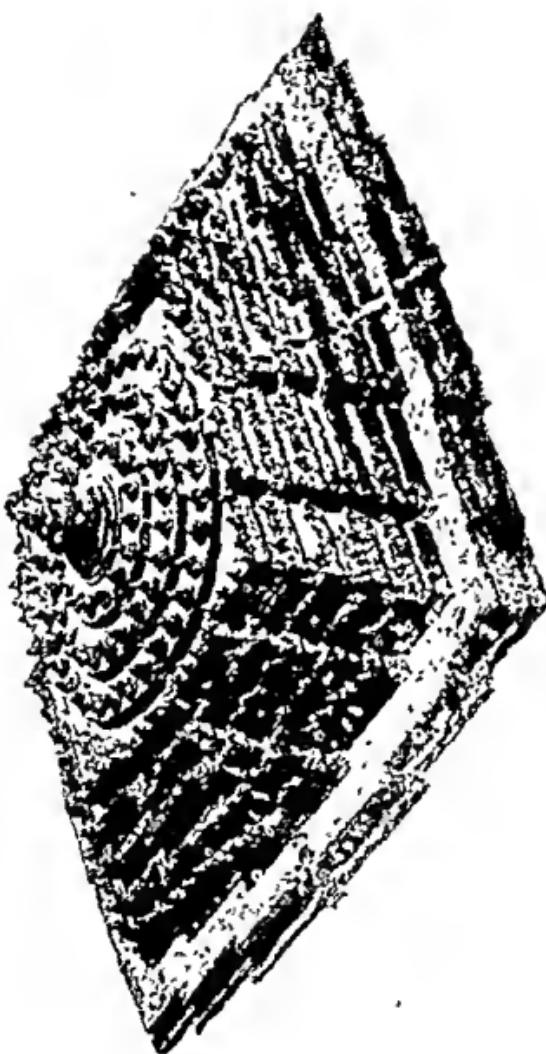
General view of Borobudur showing outer aspect



Borobudur—General view

*By the courtesy of the Nederlands Indies Archaeological Service*

HINDU CULTURE IN JAVA



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Borobudur from air.

*By the courtesy of the Nederlandsche  
Archaeologische Society*

masks are of various types and they help the actors and addressees to display the moods of the heroes and heroines they represent. During the masked dances scenes from Hindu mythology are represented before the audience in a vivid form. Lord Shiva is represented with his famous Tandava dance. In these dances the stories are interpreted by means of physical movement only without any oral explanation.

Rama, Karna and Arjuna are still their favourite national heroes and they often name their children after them. Their language and many of their social customs bear the indelible marks of Hindu culture on them. We are indebted to Java for preserving portions of Samskrit literature. Specially important is the Javanese text of Mahabharat which the people of Java have preserved to this day. The Javanese text of the Mahabharat embodies a good deal of the old epic text.

Java is replete with places, bearing names of pure Samskrit origin. Some of the names have been disfigured by foreigners. But they can very well be traced back to their Samskrit origin, if proper research is conducted.

Like Hindus the people of Java, Sumatra etc, also consider travelling on certain days of the week as inauspicious. Similarly certain days of the week are regarded as inauspicious for commencing an important enterprise. Some trees are also looked upon by them as holy, for they are supposed to be the dwelling places of the souls of dead ancestors.

The Sultan of Jogjakarta, a city in Java, still retains the Hindu title of Bhuvono Senapati or the Generalissimo of the world and his palace is one of the palaces where the relics of the ancient Javanese art and culture are still to be found.

The letter of Dr. Soekarno (Shubba Karna), President of the Indonesian Republic, which he addressed to Pt Jawaharlal Nehru and a portion of which is reproduced here, reveals how intimately the cultures of the two countries are connected with each other. Dr Soekarno writes "your country 'India' and your people are linked to us by ties of blood & culture which date back to the very beginning of our history. The word 'India' must necessarily always be part of our life, for it

forms the first two syllables of the name we have chosen for our land & our race—it is the "Indo" in Indonesia. This Jogjaka (Yogyakarta) from which I write this letter—like Java, Sumatra and most other place names is an Indian word. My very name "Soekarno" itself is eloquent testimony to the great extent to which we have fallen heir to the rich culture of your ancient land. And at this very moment of writing, the first ship to take rice to India is being loaded at the port of "Proholinggo" which is made up of two words "Purva" and "Kalinga". It was the place at which the first Indians set foot on the Indonesian soil the Kalungas who came here in search of the 'Java' (barley) from which Java derives its name'

### Hindu Sculpture and Architecture in Java

The influence of Hindu culture is most vividly noticeable in the ancient sculpture and architecture of Java. Java is all strewn over with the relics of ancient Hindu temples. Many of these temples are in a well preserved condition and many are in a ruined state. The most remarkable among them are the Borobudur temple, the Prambanan temple, the Chandi Kalaasmi temple and the group of temples on the Dieng Plateau. First of all we shall take you to the famous temple of Borobudur.

### The Borodur Temple

The Borobudur temple is the best and most famous of all the temples of Java. Borobudur is the name of the village where the temple is situated. This temple is so well known for its fine architectural beauty that hundreds of tourists from all over the world visit Java simply to see this temple. It is one of the first temples ever constructed in any country of the world.

We talk of Sanchi as one of the most finished architectural achievements of the Buddhist India. But in fact the Sanchi stupas are to be considered primitive in comparison with the shrines of Borobudur. The Borobudur is purely a Hindu enterprise. It is amazing to find that away from their native land our ancestors could give such a fine expression to their fancy and aesthetic culture. This beautiful and huge edifice stands today as a mark of the highest level of architec-

ctural perfection reached by Hindu genius. It is indeed one of the architectural masterpieces of the world.

The peculiarity of this temple is that it looks like a huge building with walled up passages and ceilinged halls, but in reality it is a colossal open air labyrinth of peaked galleries and ornamented terraces. Its four galleries and three terraces constitute the main building around the nucleus of a globe-like lotus, lying topside down. The edifice viewed from a distance looks like a flattened dome, but when seen from the base of the shrine the many sharp edged corners give us an idea of a square shape of the mass. It is more a stupa than a temple. The base of the stupa measures 360 feet. The lowest course is a polygon of 36 sides—roughly a square with somewhat rounded off corners. The main building consists of four galleries, of which the lower three are 36 sided and the uppermost one is 20 sided. These galleries are quite high, one above the other, and are approached by steep flights of stairs through highly ornamental gate-ways. Lining the inner and outer walls of these galleries are the world-famous reliefs. These reliefs are over two thousand in number. They depict many events from the life of Buddha and also represent events in the former incarnations of Gautama. If placed end to end, the reliefs would extend to nearly three miles. Inside the temple there are very fine statues of Buddha and Bodhisattvas. These statues are considered to be the best specimens of sculpture on account of their graceful symmetry, fine poise and finely chiselled figure. The gateway through which one reaches the three terraces is a masterpiece of sculpture. It is made of massive boulders, arranged in square blocks, one on the top of another, supported by stone bulwarks on either side.

Nothing can be definitely ascertained about the history of Borobudur. This temple was perhaps built by some king of the Sailendra dynasty of Srivijaya about 750 A.D. The Sailendra kings of Sumatra ruled over Central Java for over hundred years. Their rule seems to have ended in 860 A.D. The Saiva kings of East Java acquired the Hindu kingdom of Central Java and ruled in Mataram. Since then Saivism be-

came predominant in Java. Perhaps in 925 A.D. there occurred some event of a grave disastrous character that put an end to the Hindu rule over Borobudur.

### Prambanan

The ruins of Prambanan are the most famous of the historical relics of Java. They are scattered over a fairly large area, and at once draw our attention to a very significant fact, that both the Hindus and Buddhists lived peacefully together and Hindu temples and Buddhist temples stood side by side.

The ruins of Prambanan are enclosed by a wall of about a square mile in area. Within this outer wall there are two more walls with delicate ornamental works in architecture. The innermost wall encloses two rows, each consisting of three temples, and the opening between the rows being closed by a small shrine at each end. The middle wall encloses hundred and sixty temples. The Javanese call this whole group of temples Chandi Loro Djonggrang. The ruined temples that lie scattered over Prambanan plains are all Buddhist shrines, but all the temples of the Prambanan group proper are dedicated to the Hindu Trinity i.e. to Brahma, Vishnu and Maheswara or Siva. The principal temple is consecrated to Siva where the image of Siva stands enthroned in majestic grandeur. This shows the supremacy of Siva in the country.

All the temples have fallen to complete ruins. The stones of the ruins lie scattered hither and thither, and at some places they stand in a collected group. At one time it was the biggest temple in Java.

The principal temple of Siva stands in the middle of the group and the temple of Brahma stands on the south, and that of Vishnu on the north of Siva's temple. All the ornamental works of Brahma's temple have been completely destroyed. Inside the temple stands a beautiful stone image of Brahma.

We shall now speak of a few temples in details. The principal temple of Siva which is 60 ft. in height,

## HINDU CULTURE IN JAVA



Picture 1. Vishnu Temple - Prambanan

*By the courtesy of the Netherlands Indies  
Archaeological Service*

Sr. Lakshmi Pratning Erroe Djithi

## HINDU CULTURE IN JAVA



A Temple Panorama

Picture courtesy of the Netherlands Indies  
Archaeological Service

Dr. Lakshmi Pratap Prasad Dih

has four rows on its four sides In the Central Hall stands the majestic figure of Siva, nine feet in height, on a swan over a pedestal At the back of the statue of Siva there are three rooms of great ornamental works In these rooms the seated figure of Ganesha and the standing figure of Siva Guru are to be found Siva Guru in his right hand holds a plate, and there is a trident at the back of the arm In the small chamber, an image of Siva absorbed in deep contemplation as Mahayogin is to be seen

In another room there is a very beautiful statue of the goddess Durga, with eight arms subduing the demon Valushasura The Javanese tradition identifies this image of Durga with the metamorphosed princess Loro Djonggrang

#### Ramayana in Stone

On the inner side of the wall of the great temple of Siva there exist in relief beautifully carved scenes from the Ramayana

According to Dr Manomohan Ghosh, the Javanese Ramayana (hakawati) is partly a translation and partly an adaption of the well known Bhattikavya

Here we find the heroic tale of Sri Rama Chandra's life wonderfully depicted in the characters of stone Thus we find the characters of the Epic and their actions represented in sculpture There are also images of many Vedic gods and of several deities mentioned in the Puranas, carved in reliefs around the cube of the Siva temple

Besides these, we find stone representations of birds' nests over the Kalpa Vriksha or tree of granting what is asked for, and of the flora and fauna of Java, very artistically carved We hardly come across any other place where within such a narrow compass such beautiful specimens of sculptural art are crowded together In fact, Hindoo Javanese art is a sculpture and architecture reached the high water mark of perfection in the temples of Prambanan.

## Lord Krishna's Life in Stone

Inside the temple of Vishnu, several incidents from Sri Krishna's eventful life have also been carved in reliefs

It is worthy of note that in Greater India the image of Sri Krishna playing upon his flute, or the image of his sweet heart "Sri Radha" is not to be found

Inside the Vishnu temple, there stands the four armed statue of Vishnu holding a conch shell and a disc in his two upper hands, but the wrists of both the lower arms are broken

Probably, a King named Daksha constructed the Prambanan temples in the ninth century A.D. Later on, on account of something, unknown to us, the capital was removed to East Java and in course of time the temples of Prambanan fell into ruins

## Kraton Ratu Boko

According to the tradition of the Javanese, a giant prince named Ratu Boko had his seat of government at Prambanan. But the actual residence of the prince should be sought in Kraton which from the ruins of hundreds of buildings appears to have been once the capital of old Mataram.

On the way to these ruins, two caves are found upon the hills, which according to the traditions were the places of retreat where the kings sometimes lived in seclusion.

## Chandi Sewu

The ruins of Chandi Sewu lie in the north east of Prambanan. There are hundreds of shrines in Chandi Sewu, enclosed by a square wall, with four gates on four sides. At each entrance there stands a statue of a formidable door keeper, a Rakshasa of terrible aspect, holding a snake in one hand and a club in the other.

It is a Buddhist temple group. The principle structure of this group stands upon a terrace round which there are four belts of small temples numbering two hundred and forty in all. Four stairways from the terrace lead to this temple. Every temple has a vestibule. The exterior of the

building had fine ornamental works. There are, however, no statues now. A few statues of Dhyanī Buddhas only were discovered in the ruins.

### Chandi Kalasan or Kali Bening

At a short distance from the Railway Station of Kalasan, on the route from Jogjakarta to Prambanan, there lie the ruins of Chandi Kalasan or Kali Bening. It is one of the most ancient shrines of Java, and perhaps it was built about a quarter of a century before the temple of Borobudur. A stone inscription in Nagri character dated 778 A.D. has been found near about Kalasan. It is written in that inscription that a King named Karivana Panankaranah of the Sulendra Dynasty built a shrine and consecrated it to the Goddess Tara and constructed a sanctuary for the priests and monks of that temple. The inscription in all probability refers to Chandi Kalasan, but as there is no shrine extant, one cannot be perfectly sure about it. According to that inscription the village of Kalasa appears to be dedicated to the temple of Tara. It appears to us that, most probably modern Kalasan is the ancient Kalasa referred to in the inscription. The temple, however, undoubtedly belonged to the earliest period of Hindu architecture in Java. It is one of the most beautiful specimens of Hindu craftsmanship in architecture. Perhaps, it is the most beautiful building in Java.

### Chandi Sari

Chandi Sari is not a temple at all. It served, at least, to a certain extent, the purpose of a dwelling house for the priests, monks or of the guards of Chandi Kalasan. Perhaps it was the Assembly Hall of the Buddhist monks, who held their meetings in it. It is a single storied building, but from its outer niches it appears to contain three stories. It consists of six chambers, three in the upper elevation and three in the lower space. The exterior of this building is decorated with highly beautiful ornamental work. The whole building appears to have been originally plastered in roseate colour. Chandi Sari is one of the best preserved buildings of Java.

## The Dieng Plateau

As one comes to this Plateau he is reminded of Milton's famous lines about the dreary land on which Satan alighted after his escape from the fiery flood of the hell. The whole of the tableland has, in fact, been formed by lava and other deposits of volcanic eruptions.

Though a very dreary spot, almost devoid of any beauty of nature that may refresh the eye, it amply compensates the trouble of an arduous travel when one visits the spot for archaeological interests.

The whole tableland is literally strown with historic relics of a prosperous settlement of the ancient Saiva priests. The whole plateau appears to have been built over with clusters of temples, linked together by paved ways, but only a few of them have survived the ravages of time.

It cannot be doubted that the Dieng was once a famous place of pilgrimage. But we do not however, know when the Saiva priests first set up their settlement on the plateau and when it fell into ruins. Only in the tenth century A.D. in 919 we find the Dieng mentioned as a sacred mountain of Java. History is quite mute about every thing else. The only fragmentary account that we come across about the legend of the Dieng Plateau is that it was the Capital of Pandu Dewa Notto (Father of Rajuno). Pandu Dewa Notto undoubtedly denotes Pandu, father of the Pandava brothers Yudhisthir Bhima Arjuna, Nakula and Sahadeva and Rajuno stands for Arjuna. Among the ruins there is a temple called Chandi Puntadeva and on the summit of the Prahoes mountain, a heap of stones has been found which, according to the local tradition, was the funeral pyre of Pandu.

Punta Deva is surely a corruption of the Samskrit name Pandu Deva. In good many cases, the Javanese have established a connection with their temples with some of the highly famous characters of the Mahabharata which, on account of the Hindu supremacy, was at one time exceedingly popular in Java. The Javanese have also invented new characters in their version of the story of the Mahabharata and have named temples after those names, nay more, they

## HINDU CULTURE IN-JAVA



Chandi Pawan

*By the courtesy of the Nederlands Indië  
Archaeological Service*

Sr. Lakshmi Printing Press, Delhi



Podhishatvā

Chandi Mandir

Sri Lakashmī Printing Press Delhi

By the courtesy of the Netherlands Indies  
Archaeological Service

have localised many events and incidents of the great epic in their own country. So great was the influence of Hindu civilization and culture over the Javanese.

### Temples at Dieng Plateau

Now, we shall speak a few words about its ruins. Just on the northern edge of the plateau stands Chandi Dorowati (Daravati). The temple is still in fairly good condition. On the south western corner of the plateau, stands a highly imposing and very beautiful edifice called Chandi Bhima or Werkodoro (Vrikodara). In the middle of the plateau, stand several structures appertaining to Arjuna the famous Pandava warrior of the Mahabharata, and the most northern building of the Arjuna group is called Chandi Arjuna. In front of Chandi Arjuna stands Chandi Semar. A wall encircling Chandi Arjuna and Chandi Semar separates the two temples from Chandi Srihandi that stands close to the former. A short way off from Chandi Srihandi, stand Chandi Puntadewa and Chandi Sembadro. The best preserved of these temples is Chandi Bhima and it possesses architectural beauty.

### Surakarta

After witnessing the glorious achievements of the ancient Hindus in Mid-Java, we come back with a heavy heart to Surakarta, the seat of Sultan's government. The designation of the Sultan is Bhnwono Senapati. His palace is surrounded by a high wall, with the permission of the Resident the palace can be seen. In the palaces of Jogjakarta and of Surakarta processions, aged between twelve and fourteen dance on festive occasions before the invited guests. Youngmen of the royal families also possess great proficiency in dancing and in histrionic art. Both in Jogjakarta and Surakarta, the relics of ancient Javanese art are to be found. The Sultan, according to the customs of the Javanese, on festive occasions like the ceremony of the first rice taking of a child (Annaprasana) and marriage, decorates the gates with mango leaves, places pitchers filled with water and plants plantain trees at the place gate. In the museum of Surakarta copper plates and various images of gods and goddesses both in stone and bronze, are to be found. Of these, the

the sculptures visible at Singasari, supremacy of the influence of the Tantras is amply evident

### The Inscription of Singasari

॥३५ ॥ इ शक १२१४ ज्येष्ठमास (=ज्येष्ठमास) इ रिक  
दिवशनि (=दिवसनि)/ कमोक्न् पादुक (=पादुका) भटार (=भट्टारक)  
सलुमहृ रि शिव-बुद्ध ॥३६ ॥ स्व/स्ति श्री शकवर्सतित  
(=शकवर्पातीत) १२७३ वेशारुमास (=वेशाखमास) तिथि प्रतिपा/द  
(=प्रतिपद) शुक्लपक्ष. ह. पो. घर (=घार). तोलु. निरतिस्त्रप्रह/  
चर (=निश्चितिरथ प्रहचार) मृगशिर-नक्षत्र शशिदेवत धायव्य महल/  
सोभन (=शोभन) योग श्वेत मुहूर्त ब्रह्मा परवेश. किलुच / कारण  
यृषभ रशि (=राशि). इ रिक दिवश (=दिवम) सन् महामन्त्र-मुक्य  
(=मुख्य) र/ऋथम् गपतिह म्पु भट सरुसत् प्रणल क रसिक दे  
भटा/र सप्तप्रभु मकाणि भी तिमुखनोङ्ग देवि (=त्रिभुवनोच्चुङ्ग देवी)  
महारा/ज सजय विष्णुयर्द्धनि (=वर्द्धनी) पोत्र पोत्रिका (=पीत्र पीत्रिका)  
दे पादुक भ/टार श्री कृतनागर झानेश्वरवर्मनमा भिषेका सम/झन त्वे क  
रक्षयननमहतिह जिर्णेयर (जीर्णेद्वार) गर्भिति (=कीर्ति) चैत्य रि/  
महाराजाण शेव मोगत (=शीष सीगत) मांदुलुर इ कमोक्न् पादुक  
भटार-मुयह स महावृद्धमन्त्र लिना रि दग्न् / भटार दोडिन् चैत्य  
दे रक्षयन गपतिह म पनवक्त्य/ननि सन्तन प्रलिसन्तन (=सन्तान  
प्रतिसन्तान) ८८ परमसत्य रि पादद्वय भटा/र इक त किर्ति रक्षयन्  
मपतिह रि यवद्विष (=द्वीप) मण्डल अ० ॥

### Translation

In Saka 1214 in the month of Jarisha that was the day of the death of His Majesty who is dead at the Siva-Buddha (place) Or "who is gone to the Siva Buddha (here)

bronze statue of the goddess Tara, with six hands seated on a lotus shaped seat upon a lion, draws the attention of the visitors The right foot of this statue rests on a lotus, her arms exhibit six attributes

### Chandi Panataram

Chandi Panataram is one of the biggest temples of Java The main temple was built in 1369 AD (1291 Saka) Stories from the Ramayana and Krishnayana are chiselled in stone on the walls of the main temple These engravings and ornamental works of Chandi Panataram are different from those of Prambanan

### Hindu Temple at Singasari

Perhaps, this temple is the tomb of Kritanagara, the last independent Hindu King of Singasari King Kritanagara ruled from 1268 AD to 1292 AD Over the entrance of the temple there is an unfinished "Kirtimukh" There is another Kirtimukha in the niche of the second story There are two giant like huge statues of gate keepers, kneeling down on the two sides of the gate Each of these statues has been carved out of a single block of stone The eyes of these gate keepers are bulging out of their sockets, they have long teeth, wearing on their necks sacred threads entwined with snakes, and have as ornaments human skulls on their ears and heads Each of these is holding a mace in his left hand

In Singasari, the statue of Bhairava stands over a human skull with a necklace of human skulls on his neck and holding in its four arms a Damaru trident, curved sword and a human skull Its head and ears are adorned with human skulls as ornaments The statue of Mahishamardini Durga, possessed two arms on the right and two on the left Other arms are broken In one of her left hands, she is holding a shield, and on the other, the skull of a human infant In one of her right arms she is holding the tail of a buffalo From

the sculptures visible at Singasari, supremacy of the influence of the Tantras is amply evident

### The Inscription of Singasari

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सलुमद् रि शिव-चुद्ध ॥३५॥३५ ॥ ख/स्ति श्री शकवर्सतित  
(=शकवर्पतीत) १२७३ चेशाकमाम (=जौशाखमास) तिथि प्रतिपा/द  
(=प्रतिपद) शुभलपक्ष ह पो वर (=वार) सोलु निरतिखप्रह/  
चर (=निरुद्धतिस्थ प्रहचार) मृगशिर-नक्त्र शशिदेवत धायव्य मडल/  
सोभन (=शोभन) योग श्वेत मुहूर्त ब्रह्मा परवेश किरतुल / कारण  
बृप्तभ रशि (=राशि) इ रिक दिवश (=दिवष) सन् महामन्त्रमुक्त्य  
(=मुख्य) र/क्रथन् मपतिह भ्यु मद सक्सत् प्रणल क रसिक दे  
भटा/र सक्षप्रभु मकादि श्री तिभुवनोङ्ग देवि (=तिभुवनोऽनुङ्ग देवी)  
महारा/ज सजय ग्रिष्णुवर्द्धनि (=वर्द्धनी) पोत्र पोत्रिका (=पीत्र पीत्रिका)  
दे पादुक भ/टार श्री कृतनागर ज्ञानेश्वरवज्रनम् भिषेका सम/ङ्कुन त्वे क  
रक्तयनमहतिह जिर्णघर (जीर्णोङ्द्धार) मकिर्णि (=कीर्णि) चैत्य रि/  
महामहाण शेव सोगत (=शैव सौगत) मादुलुर् इ कमोक्तन् पादुक  
भटार मुखह स महाबृद्धमन्त्र लिता रि दग्न् / भटार दोदिन् चैत्य  
दे रक्तयन मपतिह म पनवक्त्य/ननि सन्तन प्रलिसन्तन (=सन्तान  
प्रतिसन्तान) [स परमसत्य रि पादद्वय भटा/र इक त किर्णि रक्तयन  
मपतिह रि यवद्विप (=द्वीप) मण्डल अ० ॥

### Translation

In Shaka 1214 in the month of Jaistha that was the day of the death of His Majesty who is dead at the Siva Buddha (place). Or "who is gone to the Siva Buddha (here)

Hail ! In the Saka year passed off 1273, in the month of Vaishakha on a happy day, the first of the light fortnight *haryang*, *Pon*, Wednesday, *Tolu* etc, etc till rasi That was the day in which His Excellency the Prime Minister, Sri Mada—who is, as it were, the intermediary of the Seven Princes, on whose head is Her Majesty, Sri Tribhuvanottudgadevi Maharajasa Jayavishnuvarddhani, grand daughter of H. M. Sri Kritanagara, surnamed Jnaneshvarahajra (that was the point of time in which the Prime Minister Jirnoddhara) makes a Chaitya, on behalf of the great Brahmins of both sects Siva and Buddha, who were followed in the death of His Majesty the King (Kritanagara), and of the great Minister, who is dead on the feet of the king

The Chaitya, erected by the Minister, serves as homage of the descendants of the extremely faithful (servants) of the both feet of the king

That is the faithful foundation of His Excellency the Prime Minister of the Java empire

The incident that has been described in the stone inscription of 1351 A D occurred in 1292 A D (1214 Saka)

In the middle ages, the Hindu kings of Java worshipped both Siva and Budha This is why we find Mantras and rites for the worship of both Siva and Budha in the religious treatises of Java "Mahaveda" In both Saiva and Buddhist temples, the incidents of Indian history and of the Puranas have found their expressions in stone by the artistic skill of the Javanese sculptors Besides these, worship of Siva and Buddha was acknowledged as the national religion of Java

## HINDU CULTURE IN JAVA



Bhairava Candi Singasari



Cane La Candi Singasari

Published by the Netherlands Institute  
of Archaeological Service

Dr. Lalitha Pratningrum Dib

## HINDU CULTURE IN JAVA



Vishnu (Stone)



ARDHANARI

*By the courtesy of National Museum, Bangkok*

*Sri Lakshmi Printing Press, Delhi*

## HINDU CULTURE IN SUMATRA OR SUVARNA DWIPA

In ancient times Sumatra was known as Suvarnadwipa. Among the world's islands Sumatra claims to be one of the big five. She has an area of 180 000 sq miles. The mountain cord, which precipitates sharply towards the West Coast, traverses the island axially and tempers the rigours of a tropical climate. There are some active craters and the Mt Ophur, one of the volcanic peaks reaches a height of 10 000 feet. The northern half of the island which lies above the Equator stretches almost parallel to the south eastern-most projection of the mainland on the other side of the Straits of Malacca, so that Selensing (Sailendrasingha?), the peninsular settlement of the Hindus lay, via Singapore (Tomasik), within an easy compass of Jambi and Palembang (Srivijaya), the Aryan colonies on Sumatra. The plains slope gently towards the east and are watered by a number of rivers, navigable enough for largish boats to penetrate into inland areas, where areca nuts, coconuts, coffee, indigo, maize, palm trees, rice, rubber, spices, sugarcane, tea and tobacco are produced in plenty. Gold and copper mines there might have been, but were long exhausted.

### The Aboriginal Inhabitants of Sumatra

Of the aborigines the Achines in the north deserve a mention for their sturdy opposition to the Dutch, courageous, obdurate and of a nomadic inclination. They love to roam about unrestrained, their means of livelihood being chiefly hunting wild animals. They were conversant with fire-arms before the Dutch came, but are still primitive in agricultural pursuits.

Their features suggest a strong negroid element, but their height is against their being classed with the pygmy races of the Andamans and elsewhere.

The Bataks, another aboriginal tribe people attract, however, the notice of many travellers for several reasons. Their land, which lies in the centre, around the shores of the Lake Toba and its island of Samosir, was inaccessible from the north for centuries. There is a reference of a Chinese trader exploring into their wild haunts in the 17th Century, and the next representative of a civilised race to reach them was Dr Van der Tuuk in 1863 A.D. These Bataks had an evil reputation of being cannibalistic and the Dutch had to exert authority to make them give up this horrible propensity which persisted upto the first decade of the present century. Moreover, where there were no roads but foot-tracks, which were often lost in the dense tropical jungle, there are today fine motor-highways, leading from Medan right down to Padang and Sibloga. But we are perhaps some of the very few Indians who have so far ventured into the Batakland in the modern era. The trip is a lovely one for its everchanging panorama of gorgeous mountains, canyons and thickly-wooded passes where some of the hair-pin bends almost take the breath away and can be only negotiated by a driver accustomed to them. The beautiful lake Toba with its large island of Samosir, entrenched all round by sky-reaching trees that grow on high hills, is really a fine recompence for the trouble we take to reach the Batak haunts.

These people who are divided into four groups owing to their dialectal differences are of a Proto-Malayan stock which originally migrated from Cambodia through Malay and on its arrival at Sumatra it fused a good deal with Negroid early-settlers. That they came later into at least indirect contact with the Aryans can be guessed from the presence of a number of Sanskrit words like Guru, Devata etc., as well as from

certain images of Hindu worship. Whether on the decline of the Aryan influence they reverted or not to the man-eating trait of their Negrito forbears on one hand and to animism with their curiously blended devotion to spirits and ancestors derived from their Indonesian parents on the other, we leave to the researches of ethnographers but the revival of this awful characteristic might have been indirectly fomented by a degenerated cult of the Mahayan Tantrists.

Yet, save and except this savage trait, the Bataks preserve many indications of a highly-evolved culture. Their agricultural methods, cattle breeding (Batak horses are famous to the island), house-building iron weapons, copper ornaments, brass lamps, silver trinkets, decorated bamboo utensils, baked and glazed pottery and intricate wood carvings all prove that they attained a remarkable standard of living unnoticed among other savages. Perhaps the Arab traders were responsible for the introduction of rifles and gun powder and some of the Bataks are so intimately conversant with fire-arm mechanism that they often undertake and execute creditable repair works.

Rice is their staple food, which they cultivate in abundance on the upland with implements mostly made of bamboo. Sharpened bamboo sticks are used in digging up the ground into clods, which are crushed into fine dust by heavy flails. A cleft bamboo pocket is utilised for spreading seeds into the rectangular plots furrowed with the help of a handplough. The only iron tool used in agriculture is the sharp scythe needed for reaping the crop. Though bullocks or buffaloes are seldom employed on the farmland yet methods used in stamping paddy are the same as in Bengal. After the whole process is completed, the grain is gathered into picturesque barns built close to one's house.

Residential quarters are often large enough to hold as many as eight families. Houses (which served as forts in old days)

are raised three to six feet above the ground by means of poles driven into brick piles, heavy cross-bars wedged into these poles support the wooden frame work of the plastered wall which is tastefully decorated with exquisite carvings and coloured wicker-weave. The entrance to the house is often marked by gable fronts, holding up artistically thatched roofs where camel-hump tops end in crescents of shaded animal-horns. The access to the house is gained by a staircase (built underneath) leading through a trap door in the flooring of the stranger's or the bachelor's room. There is sometimes a verandah-like projection of bamboo, which serves as a platform to musicians on festive occasions. A sewer runs through the house on either side of which are kitchens with stone slabs for ovens fitted with racks for holding bamboo utensils. These are differently sized cylinders which serve the Bataks as receptacles for cooking, storing and eating food as well as tumblers for drinking. Other furnitures of house-hold utility are rare.

The fabric for wear is made by the people with cotton grown in their own country. Here the art of weaving and the mechanism employed in producing cloth vary little from what are in vogue in other eastern countries. Gut string bows twang monotonously as ginned cotton fly about into fleece and spinning wheels goon unceasingly as they transform the staple into yarns amidst the gossip of women. Looms can be handled dexterously by both sexes and dyes that are utilised in staining the fabric are obtained from vegetable origin like indigo, only some of the printed dress-materials are perhaps obtained from foreign countries.

Women affect large head-gears of coloured cloth in a peculiar style these are either pinned to their hair with silver clasps and are adorned with large beads or are worn in a curious knot. Their ear-rings are enormous these are generally made of copper but now and again silver pendants are seen too. The more affluent have gold necklets called Brahmanis' from

which it is not difficult to guess the source of their inspiration. The fair sex may adorn their waist with silver girdles but children who seldom cover their body generally have a thin precious metal girdle round their stomach. The 'Punjabi' looking long shirts which man put on in addition to their sarongs are sometimes bedecked with pieces of Looking glasses and their head covers have the appearance of a 'pugrie' without a tail. Some of the men folk put on wickered hats to protect themselves against the hot sun while working in the field. It is the turban of the priest or the witch doctor which has a sanctified bearing, because of its being a gift from their common legendary ancestor Singamangraja.

The Bataks were a fighting race before they settled under the Dutch to the more peaceful life. Slings, [lances with sharp copper tips, bows, arrows, guns,] powder pouches and caribou hide small shields were their usual paraphernalia of war. Chiefs carried ivory handled swords and knives while the underlords displayed copper-hilted daggers. Generals held batons blessed by clan guru's for the extermination of enemies, whereas common soldiers carried charmed amulets for protection against the foe's poisoned darts. Sometimes heavy wooden maces were used in hand to hand engagements and the village approach was 'mined' with fine bamboo spikes hidden in the grass to arrest the progress of the invading army who generally were bare footed. As an ordinary protective measure high mud walls were built as ramparts round the village.

Fishing both as a sport and as a living is indulged in by the Bataks who live close to such expanses of water as the Lake Toba. Light canoes, made out of hollowed palm trunks are manned by fishermen and these look like some saurians with a raised hood. Hooks and lines are sometimes resorted to but mostly nets are cast to land a big haul. Women have light landing nets and some of the tribes use long sharp knives to finish

the capture, while in water.

Deer-hunting and pig-sticking (with the help of a pointed bamboo lance) often prove so interesting to Batak adults that they spend most of the day in jungles. They often lay traps both for aquatic and land games which, however, are not very ingenious.

The Bataks certainly love music, for their orchestra consists of gongs, drums, flutes, anklongs, violins and queer looking mandolins which are mostly attuned to strange forms of snake-dances which include writhing motions of the entire body, while hands and legs twist into curious figures. Mouth organs are left to lovers who serenade their lady-loves in their off-hours while bullettes-doux are composed on decorated bamboo cylinders. Children play with pop guns, tops and balla woven with rattan strips, whereas the adults amuse themselves with games of dice and chess, card-playing probably appears unknown to them. Their common beverage is palm toddy which they drink out of bamboo cups. Tobacco is available to them but opium smoking (with Chinese-looking pipes and lighters) has had a check under the Dutch.

Drugs are generally made of crude vegetable syrups and love potions are not unknown either. Gurus probably had a thriving income from magic or charmed drinks, which were supposed to do almost impossible things, but these have diminished owing to missionary work, who have done great services to the community by erecting a leper asylum.

The Bataks are now being converted to Christianity but they still display their liking for animism and ancestor worship imbibed from their forefathers. The Hindu Gods are revered but spirits that are supposed to live in desolate places are feared and protection against their evil doing is sought through priesthood. How far they are under the moral persuasion of their witch doctor and guru it would be hard to gauge but

and some of these early settlers might have for reasons of migration was easy and a number of races might have settled Sumatra formed a connected mass with the mainland of Asia. Source is available we know, whom in a prehistoric era the final verdict always a possibility from an independent difficult and there is always a grave error in each temporized and indefinitely altered would be extremely or to show how far racial complexities have been somatic of Sumatra have affected ethnic distribution and localization To judge precisely how far the physiognomic oddities

regards proper cataloguing would be of great interest to the historian, but at present they by road This Pakan Baroo has some Hindu relics which and this air route from Pakan Baroo may be reached from here one of the Dutch built clean towns which has a military base had to renew with thanks his hospitality Fort de Koek is of this beautiful coast town Giblog A was set in a hurry, the water shown countlessly Mr G Hoetgaloeng a resident of this beautiful castle town Giblog is a place called Pampat which, it of Sumatra origin, would mean water tall On this shore of the Lake Toba here is a place called

of the dead which are now lost to us head some elaborate ceremonial sonnaceted with the workship the festivities of a Buddhist funeral and there must have for the dead and it is our belief that they composed a good deal the mud strown This alone did not constitute their prospect a while, burnt the same with a shower of pump and flinting down ashes in an iron vessel which they would sand collect this They used to bury their dead exhumed the bodies after

Christians are no exception to their old ideas at the highest protest and this Battle among superstitious people whom is always a tendency to revert

known, altogether disappeared from the face of the globe. Lower Siam and Malay have traces of lithic evolution in almost all phases; yet so far we have not been put into possession of any stone age evidences, which are likely to indicate any particular period of the pre-historic human occupation of this island. What we have at our disposal, however, are so meagre that we hardly know which race to connect them with. We refer to the stone effigies of the Batas Sankar caves. Could cave-men possibly execute such fine details on stone as those display? What tribe of men do they represent? Large heads are covered with closely clipped curled hair, which remains clear off the wide foreheads; eyes bulge on either side of pug-noses, under which thick lips part in an expression of wonder or horror; flat but largish ears from which enormous pendants (or flowers?) hang against flabby cheeks; necks are short while backs are bent forward under a heavy burden, so much so that shoulders are propped up against it, yet hands are held ~~skimmed~~ with both palms folded together, a posture which would remind a moderner of the cringing hawker, who would be just pleased to get rid of his heavy stock at the first opportunity.

The same puzzle, but to a less degree, presents itself to us, when we attempt to trace the evolutionary history of all aborigines, specially of the Bataks and the Minangkabaus. The former according to some ethnographers, represents an earlier mixture of the Proto-Negroids and the Proto-Australoids, yet their reverence for the dead and their worship of spirits and ancestors would link them culturally with the Mongoloids. Minangkabaus, who certainly migrated from the maritime regions of Chekiang and Fukien, passed through Malay where a number of them settled down and fused with the Polynesian Mon-khmers, while the rest gained access to Central Sumatra via east-coast rivers. Hence arose the legend of the Minangkabau's being the parent-tribe of the Malays, to which the fact that the Hindu Sailendras, banished first from Palembang to dominate over the Srivijaya empire of the Peninsula lent an

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to Jatayu

Rama and Lakshmana fighting with Kevandha

Archaeological Survey  
of India

By courtesy of the "Archaeological Survey  
of the Nether Indies"

impressive colouring. The Minangkabaus have not only retained their Mongoloid eyes and flattened noses but have preserved much of the animistic and the Spirit worshipping traditions of the ancient Oceanians in spite of their being converted to Islamism. They are tall and the woman-folk possess a majestic mien which renders them comparable to the women of modern Turkey and not to their Borkha covered Indian sisters who are lost behind the labyrinth of the seraglio. There has been much speculation regarding the Minangkabaus, they lived much closer to the Aryan settlers, yet the Hindu influence on them is less felt than on the Bataks, also their queer matriarchal structure of society bespeaks of their isolation from the outer world at a certain stage of evolution for a considerable while. Woman rules the hearth and hers is the only voice that is authoritative on any question of social affairs. The house which has a similar appearance to that of the Bataks but less artistic, is really a barrack of married women, whose husbands may come and visit the inmates but must not make a long stay. Property devolves on woman, while man has just a pittance in the form of a small share in his own family heirlooms. These latter are, however, kept under the surveillance of the oldest male member of the family. A man has no opinion to offer on the marriage of his own children, but will be listened to when his sister asks for his advice on her children's affairs. His physical superiority has left agriculture, house-building, cattle tending etc. to him and while he plays on flutes or violins, a batch of women will dance to the tune, gaily attired, their festival head gears have the look of similar bonnets affected by the 16th century European women, while their embroidered Sarongs with heavy waist bands are probably an imitation of the court dress of the Shailendra ladies.

The Dutch authorities complain that none of the tribes of Sumatra, owing to the extreme fertility of soil, would work

more than it is necessary for raising sufficient crop for annual consumption. As they are too indolent, the benign Hague government was forced to sanction the importation of the Japanese and the Chinese coolies for intensive as well as extensive agriculture. For large-scale production a certain amount of nigger driving is essential, which, when it is based on legal contracts between capital and labour, is supposed to rush the output and the wage earning indexes to a higher level! The ethics or the psychological effects of the system are much the same, be it instituted in Assam tea gardens, Korean condensed milk factories, New Orleans cotton areas or in European mines. There is nothing to grumble at, for is it not natural to expect adequate returns for initial outlays and current expenses in any organisation? The Dutch system has all the ameliorative features of the present day labour control ideas. There are doctors to attend the invalid, clean food and healthly barracks along with regular wages leave little for criticism. The want of philosophic calm on the part of the worker is perhaps responsible for their non observance of disciplinary action of the authority.

### Hindu Rulers : their Influences, Rise and Fall

The aborigines being dealt with in our rapid survey of Sumatra, we may now be allowed to speak a few words on the activities of a third race which created an unprecedented glamour whether in the West or in the East and which like those of the ancient Egyptians are now reduced to a few stone inscriptions and monuments. How they came to settle down at Jambi or Palembang and thence to Selensang we can only guess but spread they did, not only intellectually and culturally but politically as well, in all the islands of the archipelago and the south eastern Asia which to day is better described as Further or Greater India. They were the Aryans, who came from all parts of India, but the Dakshinapatha contributed perhaps a larger share in colonisation and perforce enjoyed

a larger return from commerce. In the following lines we shall just give a few dates chronologically arranged so that it may develop into a well linked story of the past. There are records of events but identification of places and persons is extremely difficult.

Not to speak of old chroniclers who perhaps never stirred out of their home, even traders who actually visited distant lands display a deplorable lack of knowledge regarding their accurate geographic situation. Men in those days loved to indulge in hyperbole and had a picturesque, but extremely vague manner of describing places and people, which often give rise to serious confusion as to their identification in our age of precision. Dynastic designations and often personal styles of the monarch were made to denote the realm he ruled. The Empire of the Maharaja in the ancient days stood for the Hindu domination in the Further India but the Si hua ha la of the Chinese records of 1424 A.D. referred to the third Sultan of Malacca. Thus the source, the nationality of the writer and the period all have to be carefully sifted before we are able to piece together the fragments of long forgotten incidents into history. The classical instance that of the Srivijaya in the Far East, which were if not for the indefatigable researches of M Coedes would still be passed over as the name of a ruler. Yet San bo-tan, Shi li fo She Zabaj, Sarbaza etc., all hinted at the great empire which probably had its first nucleus in the territory round Palembang in Suvarnadwipa. We may cite a host of references to this Srivijaya relating to the activities of her several sovereigns and her final exit from the history of the World, but we have to maintain silence without further authoritative collation as to what preceded her, whether the Salendras were her actual founders or they merely extended for eight hundred years a brilliant programme of some equally glorious ancestors. Many are the allusions to her sister island of Java, some of which at least could be applicable to her with greater truth, specially when she has

closer to the Indo-Chinese trade route round the straits of Malacca. Possibly the Buddhist monks hesitated to visit her who still retained her Hindu beliefs and liked still less to make any mention of her in their memoranda. This can be judged from the fact that as soon as Sumatra changed her religious ideals to the principles of Lord Tathagata, we find the Chinese visiting and describing her at length.

It would be therefore a pure speculation, for example, to say that Sumatra was definitely mentioned as Suvarnabhumi in the Ramayana. It would be contested that the original work of Valmiki contained no reference to her. At the same time, if Ophur, the gold exporting town, could be identified beyond doubt with any port on the east coast of Sumatra, from where hukum, ivory, apis (kapim) and peacock (tukim) went to the court of the King Solomon, we could definitely assert that this island came under the cultural sway of the Aryans at least in 1000 B.C. That the Hindus often embarked on ocean borne enterprise, whether for the greed of gold or from a sheer spirit of adventure, may be substantiated by the Rigveda which happens to be much older composition than the Chapter on the wealthiest Hebrew king in the Old Testament. In 114 A.D. there is no doubt that Fa-hien was marooned in Ya-vadi, for he says so. Yet the Sumatra coast was within a shorter reach of his boat than Java. If the tempest had abated and allowed a smooth voyage, probably he would have never missed his visit to Java, where only the Brahmins flourished. Just as much as Yuen Chwaog had little to say except paint Sasamka in the deepest black, Fa-hien was too down hearted at the fewness of co-religionists. Within a decade of his departure, Gunavarman, an ex-prince of Kashmir, renounced his crown for monk's bowl, and came to convert the people of Cho-po to Hinayanism. Either the older religion of Java was fast losing its grip over the people or this Kashmiri was a good theologian, for, he soon converted enough people to have left the place, apparently satisfied.

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Chandra Prambanan



Siva Guru Prambanan

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Archaeological Service*

vijays were swept off by the continuous attacks of the Bilwa  
Tikta monarch.

The figure of Amoghapasa deserves our attention for a moment. It is really a conception of the Adyashakti with her attendants or Yognis who form the chakra with her. She represents destruction in the sense that creation follows immediately from annihilation ; in early Buddhist idea, birth and rebirth move in a cycle and metempsychosis is the direct outcome of karma and only ceases with it, when the greatest of mental conceptions, Nirvana, is attained. The rites that came to be connected with the Tantrism, one of which was necessarily the construction of a concrete thought-form like Amoghapasa, were all, not single one expected, primarily and fundamentally related to certain yogic practices necessary for setting mind free from the trammels of materialistic thoughts. The gruesome aspect of the whole science of the Tantric worship disappears, when all words apparently related to gross and horrid things are given their true meanings which only the initiated have the right to know, when they prove themselves, after severe tests free from all carnal thoughts. Hence when we learn from the inscription at the back of the statue of Adityavarman. (perhaps one of the last Sailendras of Sumatra) that the Lord of Matangini is removing her lonsilines, it is not to sexual pleasure which is alluded to. The word Krms has a peculiar significance. It may mean lust and it may mean an ardent introspective hope for final salvation. If Adityavarman had really mastered all the agamas and practised the self-control necessary for the purification of thoughts, which we do not doubt he did, he must have been one of the greatest Yogens of his age. When we talk of the Tantras and their practices we may well bear in our mind the cautions advocated by 'Mr. Avalon'. It is possible that Matangini was really a woman of the hill tribes but was married to an aryanised monarch of Pelembang, which only leads to

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Hanuman finds Sita in Ravana's garden

Sri Lalitpur Printing Press, Delhi

*By the courtesy of the "Archaeological Service  
of the Netherlands Indies"*

hy one of the Pala kings of Bengal That there was a close spiritual alliance between Bengal Buddhists and their Sumatran brothers could be first gleaned from the fact that on the 21st Day of Kartika of the 30th year of Devapaladeva, he granted five villages for the upkeep of a certain monastery near Nalanda at the request of Balaputradeva, the ruler of the Golden Isle, whose mother, Tara was the daughter of Dharmasetu of Java It is possible to infer from Kalasan inscription (778-A D ) that the father of this Balaputradeva was one Panangkran, who showed enough military ability to be described as Samaragra, in which case, Sanjaya, whose arms all his neighbours felt, would be the paternal grandfather of Balaputradeva Tara was certainly the wife of Panangkran and Dharmasetu of Kelurake and Kalesan petroglyphs were Mahayenist Buddhist, but beyond the fact that Dharmapala and Dharmasetu were almost contemporaneous, nothing further should be deduced To make him a Pala monarch of Bengal so that Devapaladeva and Balaputradeva could be cousins would be stretching imagination a little too far. Because Dharmasetu claims his descent from the lunar race, there is no reason to believe that he was a Kshattriya, in whom only the Kuru blood flowed It is an epithet which should be taken at its face value that is to say, it is an adjunct to glorify the race from which the donor Balaputradeva had sprung The name 'Tara' itself is suggestive of the host of gods and goddesses that built up the Mahayanist cosmogony, which on the decline of Buddhism came to be included in the Dasamahavidya of the Saktas From the date of the Bengal Pala ruler we may deduce that Balaputradeva ruled in Sumatra sometimes in the middle of the ninth century A D

The year 980 A D saw the birth of one of the most learned Bengalis, whose profound knowledge of the esoteric doctrines of Buddhism made him the head of the Nalanda University, while the Tibetan authorities held out invitations to him more than once to visit their land, Sumatra expressed her greatest desire to see him among the flowers of her Mahayana School

He may be a mere name to day in Bengal, which has to secure materials from Nepal, Tibet and Palembang to write a biography of this greater scholar, but he is still revered in countries where the Tantric School of the Buddhists continues to draw votaries to its fold. Atisha Sri Jnana Dipamkara was probably born at Vajrayogin when the Mahayana cult had its exponents all over the Gangetic delta. His exceptional abilities marked him out from his youth and his fame soon spread outside Bengal as one of the greatest exponents of the secret teachings of certain Buddhist monks, who were more or less responsible for the conceptions such as Avalokitesvara, Hariti, Tara and a crowd of Buddhist gods and goddesses in spite of the fact that in the system of Sri Buddha God Himself had no place.

Dharmakirti, who according to a Nepalese manuscript was a Sumatran prince and was initiated into the Mahayana Tantrism by Sri Ratna at Bodh Gaya went back to his country and soon achieved the highest position among the Sumatran monks. On arrival of Dipamkara, he showed this Bengali monk all the courtesy due to his vast knowledge and probably it was the latter who taught some of the most hidden practices of Tantra to the Sumatran monks. If it were otherwise Dharmakirti's, and not Dipamkara's name would have been engraved on Sangkhon plate, which probably served as a memorial tablet to the figure of Yamari (the enemy of Death) with eight hands twenty four eyes and vested with a garland of human skulls hanging around the neck. It would appear perhaps revolting to the present aesthetic notions of the civilised world, just as much as the figure of Amoghapasa at Padang Chindi or the Mahikalamurti of the same place would create unsympathetic comments from 'nice minded' people. In the inscription of Amoghapasa too, the name of Dipamkara appears which shows that he still lived in the memory of the Sumatrans just a few years before the Sri

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Abduction of Sita by Ravana

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of the Netherlands Indies*

with his work, for China, where, in Nacking, he died in 429 A.D. It is however certain that Hinduism held its own in Sumatra during the 5th century, which it continued to do for another hundred years at least.

By 671 A.D. both the Buddhist Schools had established themselves in Sumatra, from a Malayan inscription of 684 A.D., we are able to gather that the Vaipravasa Buddhism was already prevalent among the Srivijaya rulers of Sumatra, and the Mahayanists from the start seemed to have captured Melaya under the guidance of one Dharmapala, but their Tantrism did not flourish until the advent of Wajrabodhi in 711 A.D. Of him, we only know that he was a Dakshin Bhikshu and came to Sumatra on a Persian boat. The Muissaraswatiwadanihaya School, in which our diarist I tsing belonged, must have won the heart of the mass, while the Mahayana creed remained a court cult. Sumatra possessed good Sanskrit scholars or I tsing could not have gained enough proficiency in grammar in six months and proceeded to take up a ten years course at the University of Nalanda where the 108 Dwarajinditīs must have severally tested his knowledge, before he could reach the innermost circle. On his way to Tamralipti he visited all the Malayan ports of the Srivijaya and it was not until 689 A.D. that he could regain Sumatra. He spent another four years in copying probably all the available sacred treatises, but the task was too great for one man. He went to China and returned to Sumatra in 691 A.D. with four compatriots to help him in writing up the religious tracts of the island and in 711 A.D. long after he had found his way back to the land of his forefathers, he translated the Hastananda Shastra of Sakyakuti, one of the twelve erudite scholars of his day who could be classed with Joanabhadra of Java.

The Mahayana Tantrism was really given a strong impetus

vijays were swept off by the continuous attacks of the Bilwa  
Tikta monarch

The figure of Ameghapasa deserves our attention for a moment. It is really a conception of the Adyashakti with her attendants or Yognis who form the chakra with her. She represents destruction in the sense that creation follows immediately from annihilation, in early Buddhist idea, birth and rebirth move in a cycle and metempsychosis is the direct outcome of karma and only ceases with it, when the greatest of mental conceptions, Nirvana, is attained. The rites that came to be connected with the Tantrism, one of which was necessarily the construction of a concrete thought-form like Ameghapasa, were all, not single one expected, primarily and fundamentally related to certain yogic practices necessary for setting mind free from the trammels of materialistic thoughts. The gruesome aspect of the whole science of the Tantric worship disappears, when all words apparently related to gross and horrid things are given their true meanings which only the initiated have the right to know, when they prove themselves, after severe tests free from all carnal thoughts. Hence when we learn from the inscription at the back of the statue of Adityavarman. (perhaps one of the last Sailendras of Sumatra) that the Lord of Matangini is removing her long hair, it is not to sexual pleasure which is alluded to. The word Krms has a peculiar significance. It may mean lust and it may mean an ardent introspective hope for final salvation. If Adityavarman had really mastered all the agamas and practised the self control necessary for the purification of thoughts, which we do not doubt he did, he must have been one of the greatest Yognis of his age. When we talk of the Tantras and their practices we may well bear in our mind the cautions advocated by 'Mr. Avalon'. It is possible that Mataogini was really a woman of the hill tribe but was married to an aryanised monarch of Pelembang, which only leads to

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Hanuman finds Sita in Ravana's garden

Sri Lakshmi Press & Prints, Delhi

By courtesy of the "Archaeological Service  
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## HINDU CULTURE IN JAVA



Rakshasas setting fire to Hanuman's tail • Hanuman jumping to Ravana's Palace with his burning tail

Sri Laksmana Printing Press, Djati

*By the courtesy of the "Archaeological Service  
of the Netherlands Indies".*

the conclusion that fusion with the indigenous element was never at an end in the Far East

The Mahikalamurti marks the transition period, the waning of popular Buddhism, the slow installation of Buddhist devas among the Hindu Pantheon and the final emergence of the Hinduised Buddhism. The latter, too, finally disappears from all embracing Aryan religion of India, but not before dual deitaship such as the early conceptions of Siva Buddha had their chance. The Lord of destruction is one of the members of the Hindu Trinity, but He represents the renunciation of material pleasure as well, an idea which the Tathagata and Christ so eagerly advocated. The same cyclic conception of life and death is represented by the skulls at the base of the Mahakala image which has the enigmatic smile of an ageless wisdom. Both the hands of the figure are well amulated and folded in yogic mudras, the head gear is Buddhistic in appearance and it is very hard to say if the status has the eyes closed or open. The attire is rather peculiar, the pyjama like fold with a dangling end of the cummer-band is rather suggestive of a non Hindu inspiration. The face betrays Mongoloid features and the figure represents a stumpy human specimen.

There are still some traces of Hinduism in Sumatra mostly in Padang country. The Rshabharas on the wall of the Biara Temple has rather a pleasant feature. Probably it really represents a dancing Yaksha with a mace (?) in one hand. The head shows beautifulcurls of hair and the arms as well as ankles have ornaments. The cloth which hangs in a central plate is secured to the waist by a jewelled belt. The temple itself is in a semiile state, even the central dome has lost the spire. It stood on a square base and the whole architecture is remarkable in one sense only, that is, the entire structure consists of burnt bricks cemented together closely, while figures were cut into the brick with a

Dharamapala and the introduction of Tantrism by Wajrabodhi. But before the Javanese conquest of Sumatra, the Sailendras or the Mountain Kings had already created an empire, which included the districts of Lower Siam, Malay, Sumatra and Java and if all the small islands are included, her possessions would number to fifteen different territories. Of course, the Sailendras did not consolidate the whole power under one central authority for long, but up to the rise of the Banka revolt in the 7th century, King Jayasena whose gift of a park was commemorated in another inscription, must have held the reins of the whole of Srivijaya authority in one hand. But within a couple of centuries probably owing to outside invasions, if not due to internecine war, there appear to be three branches of the Sailendras, at least two, one with Java as the centre of his activities, the other with Palembang.

This split is indicated in the Pala Copper grant, dug up at Nalanda in 1921. Hence we are at a loss to determine, unless the Chinese records specifically mention the country of origin, which branch of the Sailendras was responsible for gifts and envoys to the Imperial Court, when the common monarchical designations the Srivijayas are spoken of. Their friendly missions were never interrupted, except when serious trouble prevented their continuance. Thus from 671 to 741 A.D. we have proofs of this ambassadorial exchange of presents and it is on record that a Sailendra Yuvaraja visited the Imperial Court personally in 724 A.D. and was confirmed in the title of Sri Indravarman after 17 years by the Emperor's proclamation.

The second half of the ninth century is commemorated by Balaputta's request of Devapaladeva to build a monastery in Nalanda. The Chinese mission returned the first decade of the 9th century, when according to Ibn-al-Fazih, Malay continued its government under the same banner.

sharp chisel, as were the figures on the walls of the Mi Son palace in Champa. There is a fine Murti, well proportioned and carefully executed with minute details, placed outside the ruins of another Temple which has a too-suspiciously close appearance of a Buddha with upturned palms to be identified with a Hindu deity.

When we speak of political Sumatra of the olden times we mean the pre Srivijaya kingdom and the Sailendra monarchy. Of the first, it is mostly guesswork. Leaving aside the vague references to Sumatra in the pre Christ literature, we may be allowed to begin with Kantoli, which in itself would be speculative as to its geographical position. This kingdom of Kaotoli is supposed to have sent beautiful presents to the Han Wu emperor, who in return created him an independent ruler with the title 'Sri Iswara Narandra'. This happened in 160 A.D. and forty two years later, Gautama Subhadra, a successor to the Iswara Narandra, dreamt of the then Celestial Emperor on the 8th of April and so vivid was his overlord, drawn from the memory in the morning. The wonderful point in the whole incident was that the court painter who was despatched post haste to the Chinese capital brought back an exact replica drawn from life. This clever adulation was perhaps appreciated by the Sireneur of Chios who probably compensated the envoys with the most valuable presents his empire could produce. Seventeen years later his son Priyavarma sent an epistle to the Chinese court, where his extreme piety as a Buddhist must have made a deep impression. Yet in less than half a century, in 564 A.D. to be precise, Kantoli vanishes into seclusion and for the first time we get to know the name of the Srivijaya.

We have already detailed what we know regarding the visit of the Chinese scholar I tsao, the conversion work of

Dharamapura and the introduction of Tantrism by Wajra bodhi. But before the Javadeo conquest of Sumatra, the Sailendras or the Mountain Kings had already created an empire, which included the districts of Lower Siam, Malay, Sumatra and Java and if all the small islands are included, her possessions would number to fifteen different territories. Of course, the Sailendras did not consolidate the whole power under one central authority for long, but up to the rise of the Banja revolt in the 7th century, King Jayasa, whose gift of a park was commemorated in another inscription, must have held the reins of the whole of Srivijaya authority in one hand. But within a couple of centuries probably owing to outside invasions, if not due to internecine war, there appear to be three branches of the Sailendras, at least two, one with Java as the centre of his activities, the other with Palembang.

This split is indicated in the Pala Copper grant, dug up at Nalanda in 1921. Hence we are at a loss to determine, unless the Chinese records specifically mention the country of origin, which branch of the Sailendras was responsible for gifts and envoys to the Imperial Court, when the common monarchical designations the Srivijayas are spoken of. These friendly missions were never interrupted, except when serious trouble prevented their continuance. Thus from 671 to 741 A.D. we have proofs of this ambassadorial exchange of presents and it is on record that a Sailendra Yavarna visited the Imperial Court personally in 724 A.D. and was confirmed in the title of Sri Indravarman after 17 years by the Emperor's proclamation.

The second half of the ninth century is commenced by Balagutta's quest of Devapaladeva to "build a monastery in Nalanda. The Chinese mission resumed the first decade of the 9th century, when according to Idrat Fakih, Malay continued its government under the same banner.

as the island of Sumatra All sorts of people used to flock to the Srivijaya port's which traded under royal control, camphor, sandal (Agastya himself preferred the Harichandana of the Indian Archipelago to that of the Dakehinapatha), ivory, aloes and sappan wood Tin, ebony and spices perhaps made the bulk of the Srivijaya export to Europe, (the Near East), Arabia and India

An envoy, probably an officer of the army of the Srivijaya received in 905 A.D. a high sounding title from the head of the Tang dynasty There is a record of the Si Li Wu Ya Ling sending in 960 and 962 A.D., gifts to the Imperial seat The chariot tail (included in the list of Chinese presents), white porcelain, silver ware, silk thread, saddles and bridles, all display the height of splendour the Sumatran Court must have attained The exchange of gifts was repeated in 971, 972 and 974 A.D. The presents that Srivijaya sent included ivory, rose water, dates, peaches, white sugar, glass phials and coral trees, and most of these were the luxury articles the wealthy Sumatrans used to enjoy The cargo of perfumes and dregs which had to be taken to Canton owing to a storm in 980 A.D. tells us that the Hindu colouists must have learned the art of manufacturing the same from the mother country where according to Vatsayana there were some 74000 Scent articles in vogue These presents which went from Ha chi (which may stand for some king Ajit or Raja Sri) were again repeated in 983 A.D. and this time the list included cotton cloth crystal and rhinoceros horns

Sanskrit culture seemed to have flourished more and more from the 11th century A.D. for Buddhist literature which was mainly in Pali was probably taught along with Sanskrit by scholars such as Pandit Wimalasena to Chinese students like Fah Yu(963 A.D.) More books came to be composed in popular Sanskrit owing to the introduction of the Tantras

HINDU CULTURE IN JAVA



Rama, Lakshmana and Sugriva, with the monkey army march over the bridge.

Sri Lakshmi Princo J Press Delhi

By the courtesy of the  
Archaeological Survey  
of India  
and  
of the Netherlands Indies.

The downfall of the Srivijaya was engineered by internal luxury and the royal indolence. Coescritption at the time of war probably did not work according to the scheme drawn out during peaceful days. Petty jealousies, the want of proper control of distant possessions, the growth of competitive ports, and the reputed accumulation of gold, all were sowers of dissensions and disruption. So long the Srivijaya monarchs could command a powerful navy, their thalassocracy was bound to prosper. There were really three different attacks all in different ages against the Srivijayas, who grew more and more discredited, while they were being shorn of their possessions. From the first two assaults which were neither systematic nor continuous, the Saileodras had time to recuperate but from the third they could hardly have enough resources left to revive their power.

Thus Srivijaya could not only repulse, but took offensive against their aggressors Dharmavarsha between (992-1007) A.D. and came out victorious. The years 1005-90 must have been prosperous to them. They could resume their relations with China but after 1035 A.D. Rajendra Chola I began to destroy the Srivijaya possession piecemeal. But, even then, the Saileodras had a chance to regain at least some prestige and create a shadow of the former Srivijaya, after the passing away of Rajendra Chola I and his successor.

It was Bilwa Tikta ruler with his queen mother, his Prime Minister, Gaja Mada and Admiral Nala who did not allow any respite to the Srivijayas. Thus passed away a house of magnificient rulers who never levied heavy direct taxes who always looked after the welfare of their people by not raising extravagant, vain glorious monuments, but by solid commercial enterprises, the facilities of which were extended to all that traded in their ports.

# Hindu Culture in Borneo

## Men and Manners

The original inhabitants of Borneo known as the Dyaks, offer an interesting study to the students of anthropology regarding both their origin and customs and habits. It is evident that the Dyaks belong to the Malaya Polynesian race and bear close affinity with Bataks of Sumatra and with several primitive peoples of French Indo China such as Dzareis, Babuans, Chams and others. They are, however, taller and more handsome than the Javanese and the Malays. Their bodies are well built and their features are fairly regular, interrupted by the flatness of the nose and the prominence of lips. It is said that the Dyaks have displaced the original inhabitants of the island by driving them into the depthmost interior of the forest. A very small number of those aborigines in the central forests are still to be found. They are black skinned and of stunted growth, and armed only with the bow and the blowpipe. These wretched savages are, however, fast disappearing like primitive peoples of the world.

The Dyaks themselves can be divided into two distinct classes —The Dyaks of the coast and the Dyaks of the interior. The Dyaks are generally hospitable and honest. Their whole nature is characterised by an intense love of liberty. There are, however, shady sides of their character. They are idle, fond of leading a nomadic life and indifferent to truth. They are even at times quarrelsome and basty. The river side Dyaks are less pure for the admixture of Malay and other foreign blood, but they are more civilised, and

HINDU CULTURE IN JAVA



The monkey army carrying blocks of rock, for building a bridge over the sea

Sr. Lakshmi Printing Press Delhi,

By the courtesy of the Archaeology cut Service  
of the Netherlands Indies,

The Sumatran Sulendras were the first to break away from the wide practice of employing Pallava script in books and portographs. The Pallava types were so well known in Champa, Cambodia, Lower Siam, Malaya, Sumatra and Java that the Chinese appellation for Further India was 'Kouen Louen'. The Sumatrans substituted Sanskrit as the court language for the common Proto-Malayan mixture of the Dravidianised Sanskrit (which in Dakshinapatha is called Tam!).

Of course neither they nor their Malayan cousins could build half as grand as the Javanese. The Stupas at Tekoes Moeross and at Tanjung Meden in the Pandang high lands are some of the few extant architectural evidences they have still to their credit. Artistically they were far behind the Javanese people, but as rulers and conquerors they were perhaps more vigorous. By 775 A.D. the Lower Siam was in their hands and this is proved by the word 'Sriwijaya' being repeated three times in an inscription found there. In another hundred years, Malay was subjugated. They controlled all the trade of their territory. One of the Princes was in the habit of stowing gold bricks in the tank near his palace saying each time he threw a brick "This is my treasury!" Of course this probably is a tall story, the teller being a compatriot of the composer of the 'Arabian Nights'. But we know that the Sriwijaya in 845 A.D. was one of the richest maritime powers whose 'barbarous' Sanskrit of the Tantre inscriptions was probably intentional. It was an attempt to veil the double entendres which the Tantre literature profusely used to ward off the curiosity of the unbelievers, similar reasons prompted cabalistic writings of the Near East.

Possibly, the Arab colonists were primarily responsible for the introduction of wine and slave women among the elite of the Sriwijaya and one of these traders deplores bitterly the absence of bucolic debauchery in countries like Cambodia.

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They are, however, clever fishermen and they catch quite a large number of fish. Their hunting weapons are mere bow and spear. Their favourite game is the deer. They dry its flesh. Heavy toll is taken every year from the interior Dyaks by fever, small pox, cholera and other full diseases, while a large number of them fall a prey to the ravages of wild animals.

The Dyaks, in general, however, are poor agriculturists and their agricultural implements like their other utensils and furniture are of the most primitive kind. They cultivate a little rice and a few sweet potatoes and mostly feed upon the produce of their forests. The Dyaks, in general are voracious eaters and immoderate drinkers of toddy. Their meals usually consist of various kinds of vegetables, fruits, rice, sago, fish (fresh, salted or dried), flesh, the head of cabbage palm tender shoots of bamboo and rattan. Their most favourite condiment is salt. They smoke and chew betel. They are very much fond of holding large banquets (private and public alike) in which they exult themselves. But they would eat little if nature were not more than bounteous to them, for they are very poor agriculturists.

\* As they are fond of eating, so they are greatly fond of music and dancing. They love to hear tales.

The Dyaks, in general, are very poorly dressed.

A male Dyak wears a loin cloth or girdle of beaten bark. A Dyak woman is clad in short petticoat and vest of bark or sometimes of cotton. On festive occasions, as at the time of banquets, their costume is enriched with bracelets of pewter, copper or head work. Both men and women wear long hair, twisted into a chignon, dangling on the back of the head and neck. The head is generally covered with batik cloth.

their civilisation is of Malay character, for they imitate the Malays in their customs and manners. They are more capable and intelligent than other Dyaks and of greater energetic application. They have even a touch of duplicity in their character, the result of their long contact with foreigners. They were once the subjects of the Indo-Javanese Empire, this is evident from the ruins of their ancient temples and also from the names of their towns and rivers. The river side Dyaks from a very long time have close intercourse with the Arabs and the Chinese. The Arabs have converted them into their own religion. But a very loose form of Islamism exists among the Dyaks and they are, in fact, Mohamedans more in name than in anything else. It is evident from their practices that they have no true idea of their religious significance, nor they have any idea of either Mahomedan religion or of Christianity.

The interior Dyaks are far less civilised than their river-side brethren. In fact, they are a savage people who indulge in highly barbarous practices. They are extremely indolent by nature and lead a nomadic life. They live upon the bounty of nature and are shy of foreigners. That they are in the lowest stage of civilisation is more than sufficiently evinced by their brutal custom of head hunting. None among the head-hunting Dyaks can become a chief, unless he first presents to the elders of the village one or more heads collected from some neighbouring tribe. No man can marry, unless he does the same thing. On special religious festivities the whole tribe having observed fasting and abstinence and having undergone purification, starts for its terrible game of head hunting. The Dutch and the English have put a stop to this brutal custom among the river-side Dyaks, but its unrestricted practice still persists among the interior tribes. The interior Dyaks are, however, not great hunters excepting in head hunting. They commonly use snares and traps for catching wild animals.

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Sometimes a Dyak may be found with a cap on his head. All the Dyaks have their teeth lacquered. Like other savages they tattoo their bodies either in whole or in parts with various forms of designs.

The Dyaks have no alphabet or writing and their language is closely allied to the other Malayo Polynesian dialects.

Like their language their religion is also of the lowest order. Although the Dyaks believe in a supreme creator whose name varies with different tribes, the whole of their rites and rituals are taken up by propitiating worship of the evil spirits. In fact, their religious faith in spirit worship is with the most of the savages. They live in constant fear of evil spirits. All mental and physical troubles are attributed to them, and Dyak religion consists in propitiating these evil spirits who are the source of all evils, including death. The priest who is also a sorcerer propitiates them by sacrifice and by prayers in special Juguago, called the tongue of the spirit (Basa Sang Yang). Even cannibalism is practised from such ritualistic spirit, to procure the soul of the deceased as the protector of the killer and of his village. For this reason the heart is dried, cleaned and adorned with flowers are the object of a regular cult among the Dyaks, who in their feasts offer them morsels of every kind of food and quidies of betel nut to coax them for adopting their new tribe.

The Dyaks of the north are animists. Every thing is haunted by a spirit or a soul, possessing the power of leaving its abode. It is due to this straying of the soul that a man falls ill and even dies, if the soul do not return. The Dyaks of the south are shamans. The sorcerer is the chief regulator of the lives.

The Dyaks have both exogamic and endogamic forms of marriage. Marriages are conducted by means of go betweens. The youths from their puberty are free to make their choice but in practice they are always guided by their parents. The prospective husband must first offer a present to his future father in law and mother-in law even if they be opposed to the marriage. The husband is the head of the community, but the Dyak woman is the object of extreme respect in the tribe and in her home. If the husband dies, the wife may succeed him, inheriting his duties and dignity. The children are welcome additions to the family, but the birth of twins is considered to be unlucky.

Funeral rites of the Dyaks differ with the different tribes. Sometimes they burn their dead bodies, sometimes they expose them in trees. No religious rite appertains to these practices. Some tribes of the Uppor Kapus bury their dead and collect their bones in the family tomb. Some Dyaks carve out a hollow in a part of the trunk of a growing tree and place the dead body within the hollow. The bark is always replaced over the opening, thus the tree continues to grow as a living tomb of the dead.

A Dyak village does not bear any resemblance to an Indian village. A Dyak village consists of a cluster of houses with their yards and gardens. Sometimes, the whole village consists of one immensely long house, divided into as many compartments as there are families. Their houses are built of wood and are elevated on piles. They are very often surrounded by small gardens containing sugarcane, pimento and betel. On the whole the houses are neat and clean. The village always contains a very large and well built communal house. In this communal house public deliberations take place. Large banquets are also held here. The bachelors and guests of the

tribe use it as their dormitory

Thus the native population of Borneo like those of many other Pacific islands are in the lowest stage of civilization, and only their special characteristics have been mentioned here

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### Inscriptions from Borneo

*The Yupa Inscriptions of King Mularavarman  
From Kutei (East Borneo)*

V. G Vol. VII

#### A

- (१) श्रीमद्विराजसीतेः (२) राजा [श] श्रीमूलवर्मणः पुण्यम् [।]
- (३) श्रृंखन्तु विप्रमुख्य (।)ः (४) ये चान्ये साध्यः पुरुषः (। : [॥])
- (५) वहुदानजीवदानम् (६) सकल्पवृक्षं सभूमिदानब्दच [।]
- (७) तेपाण्पुण्यगणानाम् (८) युपोर्यं स्थापितो विप्रः [॥]

#### B

- (१) श्रीमतः श्रीतरेत्नद्रस्य (२) फुरडंगस्य महात्मनः (।)
- (३) पुत्रोश्वरमर्मा विख्यातः (४) वंशकत्री यथांशुमान् [॥]
- (५) तस्य पुत्रा महात्मानः (६) वयस्त्वय इवाग्नयः [।]
- (७) तेपाण्पुण्यगणाम्प्रवरः (८) तरोवलादमानिवतः [॥]
- (९) श्रीमूलवर्मा राजेन्द्रो (१०) यष्ट्वा चहुसुश्रणकम् [॥]
- [११] तन्य यज्ञस्य यपोयम् १२) द्विलेन्द्रैसम्प्रकल्पितः [॥]

#### C

- (१) श्रीमतो नृपमुख्यस्य (२) राजा (श) श्रीमूलवर्मणः [।]
  - [३] दानम् पुण्यतमे क्तोत्रे (४) यहत्तम्भप्रकेशवरे (॥)
  - (५) द्विजातिभ्योमितकल्पेभ्यः (६) विश्वातिर्गोसिहस्तिकम् [।]
  - (८) तस्य पुण्यस्य यपोयम् [८] कुवोविप्रैरिहागतै (ः)
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# Hindu Culture in Cambodia

## INTRODUCTION

Hindu China or Indo China consists of five provinces, viz., (1) Tonkin on the north, (2) Annam in the middle or centre (in ancient times there was a Hindu kingdom on the south of Annam, there is mention of a Hindu king, named Sri Mara, in the Vo-Chanh Inscription of the second century A D ), (3) Laos on the west, (4) Kambuja Cambodia is in the west (from a perusal of the Mahabharata, we learn that Sudakshina, Prince of Kambuja, with his army, joined the Kaurava side in the Kurukshetra War. There is mention of Kambuja in ancient Sanskrit literature) ' 5 ) Cochin China is on the south Of those Cochin China is a French Colony, other four provinces are Tributary States There is a French Resident in each of these four States On the north of Indo China is China On the south and east extends the China sea and on the west are Siam ( Thailand ) and Shan States of Burma The area of Indo-China is 280,000 square miles and its population is about 23,000,000

Probably towards the middle of the second century B C the Anamese came from southern China and settled down in Tonkin near the mouth of the Red river Their language, manners, customs and religion are like those of the Chinese In the opinion of historians the Cambodians are the descendants of the Khmer race, living on the valley of the Mekhong river Their appearance, manners and customs are similar to those of the Siamese The Hindus established their colony in Indo China two thousand years ago It contains rich ores

of lead, wolfram, tin, graphite, phosphate, gold, silver and of other precious stones. The kingdom of Annam consists of North Annam and Tonkin. The Chinese conquered the country and ruled over it for twelve hundred years from 268 B.C. to 939 A.D. Annam regained its independence in 938 A.D. and conquered Champa in 1471 A.D. The ancient kingdom of Kamboja extended from the mouth of the river Mekhong up to Teoatserm on the Bay of Bengal and to Southern Annam (Champa). According to the opinion of historians, the Hindus first established their colony outside India in Funan. From inscriptions and ancient Chinese annals, we learn that an Indian Brahmin, named Kauodinya, first established a Hindu colony in Funan in the first century A.D. European scholars are of the opinion that the Hindu Royal Dynasty of Funan was descended from an Indian Brahmin named Kaundinya. He married Princess Benas, daughter of the Naga king. At that time Kamboja was included within Funan, for this Kauodinya was the first Hindu king of Funan as well as of Kamboja. In the second century A.D., the kings of Funan adopted the title of "Varman". In the third century A.D. Fau Chan, King of Funan, sent a royal envoy to India. It was about the year 210 A.D., five years after the aforesaid event. Fan-Scum, King of Funan, received a royal envoy from India and another from the Chinese Emperor. Towards the middle of the fourth century A.D. Chandana, King of Lusao, sent an envoy to the Chinese Court.

Siva spread in Funan Nagasena preached the divinity of Siva before the Emperor of China. About the origin of the name of 'Kamboja' French scholars maintain that Mahatatu Kambu was the founder of the Kamboja Kingdom. The Kings of the royal dynasty of Kamboja are known to be the descendants of Mahatatu Kambu and a celestial nymph named Mira. Towards the first half of the sixth century A.D. Kamboja revolted against Funan and threw off its yoke. Thus an independent Hindu kingdom was established in Kamboja. We learn the following from an inscription of 658 A.D.

"Having received a Shula (spear) from the foremost of the Brahmins, Ashwatthama, son of Drona, the chief of the Brahmins, Kaundinya, installed that Shula in this place (Bhavapura). The daughter of the Naga king grew anxious, and that daughter of the Naga king named Soms is known to be the first Governess of our dynasty on earth. She lived an emotional and devotional life in the human world, and Kaundinya, the foremost of the Brahmins, married her for the performance of (domestic duties) and the religious rites of a house holder. Divine will for the fulfilment of future events is beyond the comprehension of the mind."

In 166 A.D. the envoy of the Roman Emperor, Marcus Aurelius, landed in Tonkin. In the second century A.D. the Greek geographer Ptolemy wrote a geographical account of Indo-China. Arabian and Persian travellers had written elaborate accounts of Indo-China in the eleventh century A.D. In the thirteenth century A.D. Marco Polo recorded an account of Tonkin and Champa. The Portuguese navigator Vasco da Gama first brought about a contact with Europe and South-Eastern Asia. Vasco da Gama landed on the Cape of Good Hope in South Africa on the 12th of November 1497 and arrived at Calicut in India in May 1498 A.D. In August 1511 A.D. he conquered Malacca and arrived in Canton in 1514 A.D. After the conquest of Malacca, Portuguese envoys

came to the court of Siam. Since then Christian missionaries entered into Indo China and from 1550 A D. Christian preachers began to preach Christianity in Kamboja. First of all, the head of the Christian Church in Malacca came to Indo-China.<sup>1</sup> Father Diago Adurato arrived in Cochin-China between 1593 and 1596. In 1626 A D. Father Baldinotte of Italy and Father Alexander de Rhodes of France came to Tonkin. At that time an institution named Societe Des Missions Etrangieres was founded in Paris, and its members visited Indo China and China. In 1641 A D. a Dutch envoy arrived at the capital of Laos Kingdom, Vieng-Chan. King Louis XIV of France sent an ambassador to Ayodhya, the then capital of Siam, to its King, Phra Narai, between 1685 and 1687 A D. From this time commerce between Indo China and Europe began to spread.

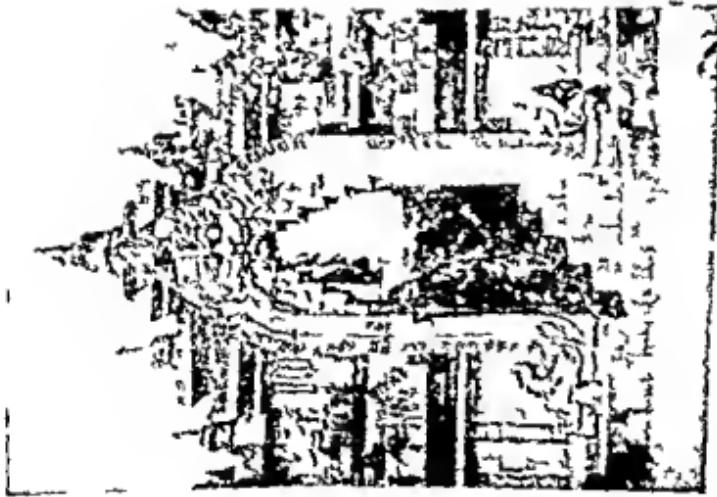
In 1887 a French Governor General was appointed for Indo China and Cochin-China was turned into a French colony and along with this Kamboja, Annam and Tonkin were reduced to tributary states. In 1893 Laos was annexed to Indo-China. On the 31st of July 1893 Indo China was brought under French domination.

#### LEGENDARY HISTORY OF KAMBOJA

The province of Kamboja, modern Cambodia of French Indo China has, in recent years, attracted the notice of many Eastern and Western archaeologists and students of Indian history. Cambodia is now regarded as a part of Greater India. From the nineteenth century it has become a French dependency. Since the beginning of the twentieth century, many French scholars have been engaged in collecting its materials of history. It is due to their patient labour and arduous efforts, that we are now in possession of some notable historical facts about ancient Kamboja. From their researches, it is now clear that Kamboja was once a part of the big province called Funan. The extensive territory of Southern China, extending up to the



Dharm Buddha



Gateway—Borobudur

HINDU CULTURE IN JAVA



Dance Scene at Prambanan



Pancha Brahma Temple Prambanan

By the courtesy of the National Archaeological Service

S. & Lakshmi Trust, 9760, Tel.

Archaeological Service

Pacific Ocean, bounded by Champa and Annam in the East, Siam on the West, and Laos on the North, constituted the ancient kingdom of Funan. The Sea of China on the south of Funan, to a great extent, overcoaches upon the Malay Archipelago. The islands of Sumatra Jawa, Bali, Borneo, Celebes and other large and small islands situated on the other side of Funan may be considered as its neighbouring territories. Now a few historians consider all those provinces and islands as at one time included within Greater India. Almost all scholars, who are engaged in collecting the history of Cambodia, are of opinion that the first colony which the ancient Hindus had established outside India was in Funan. But there are differences of opinion about the time of the establishment of the colony and about the route by which the ancient Hindus came to Funan, when they first settled in Cambodia. From the inscriptions and from the ancient Annals of China, historians and research scholars have arrived at the conclusion that an Indian Brahmin, named Kaundinya, was the pioneer of the first Hindu colony in Funan. But almost everything about the ancient history has, however, been lost in the mist of legends and doubtful traditions.

#### THE SECOND KAUNDINYA

Relying on the ancient accounts of China, many European scholars have maintained that the ancient Hindu royal dynasty, named Funan, was founded by an Indian Brahmin named Kaundinya. This Kaundinya arrived at the coast of Funan in the first century A D. He married Princess Soma of the Naga Dynasty. Cambodia was at the time a province of Funan, under the Government of the latter, hence Kanndinya was the first Hindu ruler of Cambodia, as he was of Funan. In the second century A D. the Hindu Kings of Funan assumed the title "Varman". In the third century A D. Fan Chan, the then King of Funan, sent an envoy to India. It was about 240 A D. Five years after this, Fan Seum, the then Ruler of

Funan, received Indian and Chinese ambassadors. Towards the middle of the fourth century A D Funan's King, Chandana, sent an ambassador to the Chinese Court. It is recorded in the ancient annals of China that another Kaundinya arrived in the fifth century A D. This second Kaundinya was the social and religious reformer of ancient Kamboja. At some time towards the end of the fifth century, the King of Funan sent a Sannyasi named Nagasena to the Chinese Emperor. By this time the worship of the Hindu God Siva had spread in Funan. Nagasena preached the divinity and glory of the Almighty Siva before the Emperor of China. As Hindu rule was established in Funan from the time of the first Kaundinya, so Hindu religion, Hindu culture, and many Hindu social customs and practices began to spread in Funan from the time of the second Kaundinya. Only these bare outlines of historical facts are what we can gather from the different accounts about ancient Kamboja.

#### ORIGIN OF THE NAME OF KAMBOJA

About the origin of the name of Kamboja, many erudite French scholars like Sylvain Levi hold that a great Hindu sage named Maharsi Kamba was the founder of Kamboja, or Cambodia, within the territory of Funan. The descendants of Kambu born of the celestial nymph Mira, were the ancestors of the royal line of Cambodia. The Kings of Cambodia at first governed the province under the rulers of Funan. Towards the first half of the sixth century A D, Cambodia revolted against Funan and set up an independent Hindu Kingdom in Cambodia. From the Inscription of King Bhavarman of Cambodia, about the middle of the sixth century A D, archaeologists have found positive proofs of the prosperity of ancient Cambodia. After this towards the end of the sixth century, we come across the name of Mahendravarman, a mighty monarch of Cambodia. Some time after Mahendravarman, Funan's King, a descendant of Kaundinya dynasty, was invited to the throne of Cambodia. Due to all these cir-

circumstances, the ancient history of both Funan and Cambodia is closely connected with the name Kaundinya. History is, however, absolutely silent about the Indian Brahmin Kaundinya, the first Hindu ruler of Funan, previous to his arrival in Funan. It may be frankly admitted that we do not possess any reliable account of the early life of Kaundinya. Again, if the statements of historians about Maharsi Kambu be true, then the principality of Cambodia seems, politically, of more ancient origin than Funan, because when Kundinya married the Funan princess Soma, long before that Cambodia had been a dependency of Funan.

#### KAMBOJA AND THE MAHABHARATA

From the inscription that has been recently discovered in the ancient principality of Champa, in the east of Cambodia, it appears that it was written (engraved) in 658 A.D.

It runs to the effect that the trident which the famous Brahmin named Kaundinya had obtained from Drona's son, Aswaththama, was buried by the former in the soil of this territory under Funan. Princess Soma of the Niga dynasty was the founder of a separate royal dynasty upon the earth. A Brahmin named Kaundinya married her for due performance of religious rites.

If the above quoted lines of the inscription contain any element of truth, then Kaundinya, the husband of the Princess Soma of Funan, was a contemporary of the principal personages mentioned in the great Epic of the Mahabharata. It admits of no difference of opinion that there were Brahmins at about the time of the battle of Kurukshetra. Then Kaundinya's marriage with Soma is to be regarded as an event that had occurred over two thousand years ago, perhaps even several centuries before that.

## THE BATTLE OF KURUKSHETRA

In the Fourth Chapter of the Mahabharati, Bhishma, lying on the bed of arrows, says to Karna: "For the benefit of Duryodhana, by thy own prowess, thou didst conquer the Kambojas, and after going to Girivraja didst vanquish Kings like Nagnajit and others. Thou didst also subdue Amwastha, Videha, Gandhara, Utkala, Paundra, Kalunga, the Nishadas and the Valmikas by entering into their territories, and thou didst bring the fierce and warlike Kiratas of the Himalayas under Duryodhana's rule."

In the Sixth Chapter of the Drona Parva, it has been recorded that Drona was appointed Commander in Chief of the Kaurava army. In the list of the names of Drona's army, we find mention of Kambojas. "On their side, the Kambojas, with Sudakshina at their head, proceeded in great speed on their horses, accompanied by the Salas and the Yavanas."

It has also been recorded in the Eighteenth Chapter of the Drona Parva that when Arjuna was engaged in fighting against the Sansaptakas, Drona drew up the army in battle array in the formation called Suparna. On the left side of the formation, stood Tins of Avanti and Sudakshina of Kamboja, in front of Ashwatthama.

It has also been mentioned in the Eighteenth Chapter of the Drona Parva, that when Arjuna took a solemn vow to slay Jayadratha, Drona drew up the army in a particular formation the front half of which was like a wheel. Then within that formation Drona drew up the troops in an impregnable formation called Suchi Vycha, at the rear of that formation were placed the Kambojas and Jalashajhis and after them stood Daryalbhisis and Karos.

Again, the following description occurs in the 91st Chapter of the Drona Parva :

"When Arjuna in order to kill Jayadratha began to penetrate into the Kaurava hosts then Jaya, Krtavarma, Sattwata and Kambojas began to offer resistance to him"

### FIGHT BETWEEN ARJUNA AND SUDAKSHINA

After Shatayu was slain, the heroic Sudakshina, son of the King of Kamboja, speedily advanced towards Arjuna, the destroyer of his foes, in a chariot harnessed with horses of exceedingly swift pace. Then the great hero, Arjuna, finding Sudakshina coming towards him, shot seven shafts against the latter which sank into the earth after piercing Sudakshina's armour. Heroic Sudakshina being deeply hurt by the arrows discharged from the Gandiva bow (of Arjuna) in great rage, at first pored Arjuna with ten arrows and Vasudeva with three, and then again shot five arrows at Arjuna. Then valiant Dhananjaya (Arjuna) after cutting down Sudakshina's bow and flag-staff of the chariot pierced the latter with two sharp Bhallas (spears). Thereupon, warlike Sudakshina, being greatly enraged, for being struck by Bhallas, pierced Arjuna with arrows and began to roar (in anger), after throwing towards Arjuna a formidable iron Shakti, crowned with bells. The great Shakti discharged by Sudakshina fell upon Arjuna, like a glowing meteor and sank into the earth after piercing Arjuna's body. Thereupon, Arjuna almost fainting, struck by the Shakti, but he soon collected himself, heaved a deep sigh, rubbed his elbow and pierced Sudakshina, his chariopter horse, flag staff and bow with fourteen Narachas, adorned with Kanka feathers. Then after discharging volleys of arrows, he cut down Sudakshina's chariot into pieces and penetrated Sudakshina's heart with sharp arrows. Being smitten by the formidable shaft of Arjuna, Sudakshina, son of the

King of Kamboja, with shattered armour and benumbed body, was shorn off of his crown and armlets. He then fell on the ground like a flag-staff loosened from its stand.

We hear of the Kamboja army even after Sudakshina's death. They could not return from the battle field to their home. They fought to the last on behalf of the Kauravas. We do not, however, come across any other leader of Kamboja after Sudakshina's death.

### HISTORICAL ELEMENTS

From portions of the Drona Parva quoted above, we find that wherever a mention of the Kamboja army has been made in the Mahabharata there at the same time, occurs a mention of the Sakas, Yavanas, Mlechhas and Barbarian hosts in such a manner, as if to point out that they were quite distinct and separate from the Indian troops of Aryavarta.

In the 119th Chapter of the Drona Parva there occurs the following account:

"Warlike, fierce, merciless Kambojas, clad in armour, the Yavanas, with their bows and arrows, the Sakas armed with various weapons, Kiratas, Daradas, Barbarians and Tamvaliptakas, and other Mlechhas Satyaki after vanquishing the formidable Kambojas, Sakas and the Yavanas ordered the charioteer to drive the chariot."

Now, the pertinent question that is naturally suggested is, who were the Yavanas and the Mlechhas?

It has been written in the Vishnu Purana that King Sagara had forced them to shave their heads, give up their creed and religious rites, hence they became Mlechhas. The Vishnu Purana is, however of later date than the other Puranas; therefore, the above observation has little value. It has been said in the Upa Puranas or the minor Puranas of later dates, that those who take beef, wine, and talk

much, and observe no religious rites are the Mlechhas. Vishnu Purana has followed the Harivamsa (that was written after the Mahabharata) in its definition of the Mlechhas and has tried to describe in a few words, the main characteristics of the Mlechhas. But the definition is so very elastic that different tribes can be designated by the term Mlechhas. Therefore this Sloka has little value from a historical point of view, nor can we fully rely upon the ancient traditions of the Pauranic age about the origin of the Yavanas. Who, in this twentieth century, will believe that men who came out from the genital organ of Vashistha's cow for the destruction of Vishwamitra's army became known as the Yavanas? We are rather ready to believe that the land where the four castes (Brahmins Kshatriyas, Vaisyas, and Sudras) do not reside should be regarded as a Mlechha country. We may agree with Wilson's opinion that the Greeks who lived in the extensive regions from Bactria to Ionia (i.e., Greece) and in other Greek colonies were designated by the Hindus as the Yavanas. These people, like the primitive inhabitants of Kainboja, the Khmer race, were non-Hindus. They had no restrictions about food and there was no caste system among them. They were, therefore, Mlechhas (i.e. devoid of religion and purity) in the eyes of the Hindus. The Sakas were foreigners. They lived outside India, but, at some period of time in the remote past a considerable number of them came over to India and settled in the country. At later times there were occasional conflicts between them and the Aryans. The Kiratas and the Daradas were non-Aryans and Mlechhas. Those people whose mother tongue was other than Sanskrit were known as Barbarians. The Greeks went so far as to call other Aryan peoples Barbarians who were ignorant of Greek. Milton has used the word in the sense of foreign in his Paradise Lost, Book II. e.g. 'barbaric pearls and gold.'

If any person, after a careful analysis of these things in the light of historical research, now maintains that the

Yavanas came from the Greek Colonies on the North-West of Aryavarta outside India, the Sakas from their native land on the banks of the Oxus, the Kiratas, the Daradas and other non-Aryan peoples from the Vindhya Mountains and from the Himalayas, the Kambojas from Cambodia on the coast of the Chinese Sea, to take part in the dreadful conflict of Kurukshetra, he will not be far from the truth. It is known to all that in the last Great European War, as in the present war, large numbers of troops came to Europe from Canada, Australia and other British Colonies and Dominions to fight against the Germans. Even the Americans came over to France as allies of the British and the French. India also sent a large number of troops to fight against the Germans. Thus active participation of Prince Sudakshina with his army in the battle of Kurukshetra was not a matter of pure fiction. On the other hand, it was quite natural for the forces of the Indian Colonies outside India, to take part in Kurukshetra and on behalf of the Kauravas, because of their instinctive sympathy with Duryodhana, notorious for his impiety, for those who were driven out of the pale of Hindu Society for their non-Hindu practices, and who had established colonies in different countries outside India, naturally felt inclined to side with Duryodhana, who had after all, by his acts spurned the Hindu Code of morality. It might also be possible that they sided with the Kauravas, because Duryodhana was the then Emperor of India. We, therefore, do not think it all improbable that there existed a political connection between India and Cambodia from the time of the Mahabharata. We gather from the Harivamsa that the Hinduised Kambojas had fallen from Hindu religion in the pre Mahabharata era and that for this reason they were driven to establish their colonies in non-Hindu lands in the Far East,—away from the Holy Land of Bharatvarsha, e.g., in Cambodia, Funan, etc., by extending their sway over non Aryan people like the Khmers.

## THE EVIDENCE OF THE HARIYAMSA

We learn from the thirteenth and fourteenth chapters of the Harivamsa that Vijaya's son was Ruruha, Ruruha's son was Vrika and Vrika's son was Vahu. Vahu was highly tyrannical and impious. Therefore the Sakas, Yavanas, Kambojas, Paradas, Pahlavas, Hephthalites and Talanghas drove him from his throne. Vahu's son was Sagara. He destroyed the Hathayas and the Talanghas and forced the Sakas, Kambojas and other Mlechhas to renounce their creed. The Harivamsa was written after the Mahabharata, and the incidents that have been recorded there about the Kambojas happened at the time of the Ramayana. It is written in the Seventh Chapter of the Adi Kanda of Valmiki's Ramayana that father of King Sagara of the Ikshaku dynasty was Asita. 'During the reign of Asita, the mighty monarchs of Hathayas, Talanghas and Sashas, Vindus and others waged fierce war against Asita. King Asita was weaker than his enemies, therefore he was defeated. He then abdicated his throne and repaired to the Himalayas with his pregnant queen.' In the above quoted Slokas there is no mention of Kamboja again in the Harivamsa. Vahu has been mentioned as the father of Sagara; besides the names of the ancestors of Sagara as given in the Harivamsa do not agree with those of the Ikshaku Kings mentioned in the Ramayana. Nay, more we do not find in Ramayana that King Sagara took revenge upon his father's enemies. There is mention of Kamboja in the accounts of King Sagara in the original Ramayana of Kaviguru Valmiki. It is, therefore, probable that the account which the author of the Harivamsa has given in the thirteenth and fourteenth Chapters about the Kambojas and the Yavanas having been expelled from India with their heads shaven as a mark of humiliation and disgrace, has been inserted on account of repeated mentions of the Kambojas in the Mahabharata in connection with the battle of Kurukshetra. Thus there is such an irreconcilable contradic-

tion between the Ramayana and the Harivamsa that we cannot in any manner accept as a historical account given in the Harivamsa, which makes the Kambojas contemporaneous with the reign of King Sagara of the Ramayana. If, however, we give serious thought to this inconsistency it appears that there was no connection between India and Cambodia of Greater India at the time of the Ramayana. As Sri Rama Chandra, the illustrious descendant of the Ikshaku King Sagara in the Treta Yuga made expeditions into Southern India then occupied by the non Aryan races and brought them under the sway of Aryan civilisation and culture, so the Aryans in the Dwapara Yuga, at the time of the Mahabharata, carried into distant Cambodia, within Greater India, their flag of conquest, and along with it, Hindu civilisation and culture. We can cite the accounts of the conquests of Karna in support of this statement. It is written in the Mahabharata that Karna in his conquering expeditions brought the Kambojas under Duryodhana's rule by defeating them in battle. That is what Bhishma told Karna while he was lying on the bed of arrows. We have already quoted it in our previous remarks.

#### KAMBOJA AT THE TIME OF THE RAMAYANA

Though we do not find any mention of Kamboja in the accounts of King Sagara given in the Ramayana we hear of the origin of the Kambojas during the conflict between Vishwamitra and Vasistha.

'As soon as Sivala blotted according to the desire of the sage, thousands of Kamboja troops bright like the sun, were born. Then from her thighs were born armed Barbarian soldiers and from her pores of hairs were born Mlechhas, Haritas and Kshatri troops.'

Through no historian can believe in the above mentioned

miracle yet there is no reason to doubt that the existence of Kamboja was known to India at the time of the Ramayana. It is amply evident from the words of Valmiki that different races of people existed in his time and they were known to the Indians. Again from the account given in the Ramayana about the origin of the Kambojas during the classical conflict between Vasistha and Vishwamitra, the legendary tradition about the origin of the name of Kamboja, derived from that of Maharshi Kambu, cannot at all be maintained. Whatever that may be there is, however a strange agreement of a current tradition of Cambodia with the account given in the Ramayana.

As in the Ramayana, Vasistha, the originator of Kamboja, was a Brahmin, the origin or of the name of Kamboja, Kambo was a Brahmin. Likewise Kaushalya was also a Brahmin. At the time of the Ramayana, Vasistha in order to curb Kshatrya power took the help of the Kambojas, likewise Duryodhana in order to crush the powers of the Paedavas took the assistance of the Kambojas. We find that the Kambojas, Yavanas, Mlechhas, Sakas and the Larbasas, from the time of the Ramayana till the end of the era of the Mahabharata, took part in several Indian conflicts on one side or the other, as if this was their profession. Who can say that they were not mercenary soldiers? Most probably they were so.

#### ‘KAMBOJA IN THE RAGHUVAMSA’

We have already discussed Dr Bijonraj Chatterji's remark that there is no mention of Kamboja in Sanskrit literature, but in the famous epic of the Raghuvana, in its fourth canto the great poet Kalidas, describing the conquests of Raghu (Great Grandfather of Sri Rama) says that after taking rest on the bank of the Sindhu (Indus) he conquered the Kambojas, who were unable to resist his prowess.

From the above mentioned defeat of the Kambojas over the Valley of the Indus it is clear that a large number of

Cambodians came over to India from their distant homes in Greater India and served as soldiers under different Indian princes. This incident, mentioned by Kalidas in the *Raghuvansha*, was an event that had happened during the era of the Rama-yana. Of course, the account given by Valmiki, "the morning star of song," has little historical value. But the value of this so quoted description of Kalidas lies in the fact that, even in such a later age as that of Kalidas, people did not forget anything about the great valour of the warlike Kambojas. It is amply evident from the above-quoted Shikshas that the Kambojas, or the Cambodians were a virile and martial people at time of Kalidas. Kalidas was not only a great poet, but was a very great scholar too. He was thoroughly acquainted with all the works of ancient Sanskrit literature. From the *Meghdut* and the *Raghuvansha*, it is more than evident that Kalidas was well familiar with the geography of ancient India, and he must have read the *Brahmanda Purana*, abounding in geographical information about the world; therefore it seems to us that in the fourth canto of the *Raghuvansha*, he has spoken of the defeat of the Kambojas by Raghu on the banks of the Indus. Had he not even hinted about the existence of any country named Kamboja on the bank of the Indus certainly he would have been greatly wrong if he had done so. The late Nagendra Nath Ray (Prichy a Vidyā Maharnava) in his Encyclopaedia called the "Vishwakosha" has tried to prove from the *Brahmanda Purana* that the country of Kamboja was situated outside India. In the *Brahmanda Purana* we hear about Kamboja for the last time in the Pauranic age.

#### THE BRAHMANDA PURANA

The *Brahmanda Purana*, in its description of India, has included it within ancient Jambudwipa and has given there detailed descriptions of the peninsulas and islands connected

by geographical links with India. The peninsula that has been described as a part of India under Jambudwipa in the Brahminical Purana, has been named Angadwipa. This Angadwipa was the home of the Naga races, and it will not be at all difficult for the readers to find out that Kambuja was included in Angadwipa.

'All these peninsulas are known as Bharadv'pa Shaila. There are hundreds of such islands (and peninsulas) in India. They are known as Angadwipa, Javadvipa, Malyadvipa, Kushadvipa, Shatadvipa and Varahadvipa. Within Jambudwipa there are six islands abounding in rich mines and in various kinds of birds and animals. Of them I shall speak about Angadwipa. Listen to it. Various kinds of people like the Maghavas live in it, it is an extensive territory, rich in gold, corals and other precious ores. This island is beautiful with rich vegetation and forests, and it contains a number of rivers and hills, and it is surrounded by the saltish sea. Here stands a mountain, named Chakra, its caves are greatly spacious and are full of various kinds of living beings. This great mountain stands in the middle of the Naga country. There are many countries on the North of this mountain.'

In the fifty second Shloka of the 49th Chapter of the Brahminical Purana a list of the inhabitants of Angadwipa has been given, to which the Kambojas have been distinctly mentioned.

काम्बोजा दरदारचैर धन्वरा अङ्गलौकिका ।  
चीनाश्चैव तुमाराश्च पह्लवारच चतोदरा ॥

### CONCLUSION

From a careful study of the Ramayana, Mahabharata, Puranas and other ancient Sanskrit works, we may fairly conclude that though we do not possess enough materials for writing a regular history of Kambuja and its people, still the

above mentioned literary sources supply us with sufficient materials about the broad outlines of the ancient history of Kamboja and its people in prehistoric time. From a consideration of the evidence furnished by the Epics and the Puranas, it is clear that (1) Angadwipa was part of India, (2) the people of Angadwipa and their country were called Kamboja; (3) that the Kambojas were not Aryans, but were non-Aryans of the Naga race, that (4) the Aryau people of India could not understand the language of the Kambajas; hence the Kambojas were called "barbarians", that (5) the Kambojas were Mlechhas, because there was no caste system and restriction of food among them; that (6) they adopted only scanty features of Hindu civilisation and culture under Brahmanical lead; that (7) the Kambojas were fierce warriors, and they generally took one side or the other in the internal conflicts among the Aryan people of India; that (8) like other non-Hindu races, the Kambojas lived in different parts of India under Hindu kings; that (9) on account of military expedition of the Hindus into Cambodia, there grew up a close connection between India and Kamboja; that (10) the Indians had knowledge of the Chinese, the neighbouring people of the Kambojas; that (11) the Indians had sufficient knowledge of the islands of Java, Borneo, Malay and other islands situated on the other side of Kamboja; that (12) people sprung from Savala in the conflict between Vishvavasu and Vishwamitra, described in the Ramayana, were of brutish instincts; therefore, they were non-Aryans; and the story of their bestial origin accounts for their brutal nature. It was believed that the Aryans had sprung from the body of Brahma, and the non-Aryans from that of the animals. Therefore, the Aryans looked upon the Kambojas and other non-Aryan warriors with contempt.

#### ART AND ARCHITECTURE.

The inspiration of Cambodian Art and Architecture is religious belief. Whatever cult or religious practice, in what-

ever form, as prevalent at different times in India, reached Kamboja at different epochs and found expression of its particular form, in Cambodian Art and Architecture. In this way, Vishnu worship, the cardinal feature of Vaishnavism, induced the ancient Cambodians to install the image of Vishnu in their temples of worship, and along with it the structure of their temples was made to conform to the characteristic forms of Vishnava Architecture. Likewise Siva religion caused the installation of phallic images of Siva and fashioned the structures and forms of the temples as sanctioned by the Siva cult : similarly, Buddhism founded the images of Buddha in their temples and Buddhism has left its mark on the body of the temples themselves. In worship of Devaraja or the king of the gods of ancient Kamboja, the influence of popular religious belief is greatly felt. Likewise, the temples built after the styles of Mahayana and Hinayana Schools of Buddhism, betray great influence of sectarian and popular beliefs of ancient Kamboja. When Tantric rites and rituals were imported to Cambodia in the worship of Siva and Buddha, the influence of the respective cults is found in the Cambodian architecture. After religions the influence of Hindu religious books is distinctly observed in Cambodian Architecture and Sculpture. We can, therefore, easily read different stories and legends of the Ramayana, the Mahabharata and similar other sacred epics and scriptures, engraved on the walls of the temples. Such a tableau show of the incidents of the Puranas and of other ancient events is not to be found in the history of Architecture and sculpture. Thus, the precepts of Hindu dharma, Hindu morality and piety having found their expressions on the walls of temples and in the inscriptions of Kamboja, have given a concrete shape to Hindu culture in Kamboja. Thus from the presence of a library in every temple, the establishment of hospitals and the consecration of tanks and reservoirs of water in every city, we can read a glorious chapter of Hindu civilization and culture in the history of Cambodian Architecture and Sculpture.

As we perceive the influence of Hindu religion in the Architecture of ancient Kambuja, so we distinctly feel the influence of the trend of Indian sentiments and ideals in the Sculpture of Kamboja. Various incidents described in the Mahabharata, the Ramayana, the Harivamsa and other ancient Sanskrit literature exhibiting different chapters of the ancient civilisation of the Aryans of India and helping us to read the history of its gradual progress, are found engraved on the stones of Kamboja.

On the stone walls of a Cambodian temple, we find the picture of the churning of the Ocean of Milk by the Devas and the Asuras. There are figures of eighty-eight Devas, with their crowned heads and ninety two Asuras with turbans on their heads. Besides this, in the scenes of the destructions of the Danava hosts by Vishnu we find Danava leaders named Mura Nisunda, Hayagriva and Panchajana, lying dead on the ground in their attempts to resist Vishnu's advance, there Vishnu with four arms is found seated on Garuda, the eternal enemy of the snakes, Garuda here appears in the form of a man.

In the scenes of the legend of Vanasura, the repressor of Aniruddha, we find Sri Krishna arrived at the place of Vana Raja at Sanitapura where the advance of Sri Krishna was sought to be hampered by a circling fire, quenching of the fire by Gadura, defeat of Vana, and the release of King Vana taken captive by Sri Krishna, at the request of Siva. We also find the representation of upholding of the Giri Govardhana by Sri Krishna. In the picture of the conflict between the Devas and the Daityas we find Vishnu engaged in a duel with Kalanemi. On the background of this picture, we find the armed Devatas seated on their wonted mounts assembled together to witness the fight. Kuvera seated on the shoulder of a Yaksha, Deva Senapati Skanda Seated on a peacock, Indra, the King of the Devas, seated on the Airavata endowed

with four tusks, four-armed Vishnu, Dharmaraj Yama or the King of Death, riding a buffalo, Brahma seated on a swan, and Surya, the Sun god, and the wheel of his chariot, and the image of Vishnu mounted on snake

In the scenes of the incidents of the Ramayana, we find Monkeys (Vanarts) and Rakshasas engaged in fighting against one another, in the representation of the incidents of the battle between the Kurus and the Pandavas described in the Mahabharata, we find Bhishma lying on the bed of arrows, the Brahmo Commander in chief Drona, and Sri Krishna with four arms, as the charioteer of Partha. In the pictures of Heaven and Hell, sixty-nine in number, and in thirty-six inscriptions, we find the narration of many miracles and of superhuman events. Of these, the picture where King Yama is judging the dead according to their merits and demerits and is seen as being helped by Chitra Gupta who keeps an account of all the doings of man, is worth-mentioning. Even now, at different places of Kamboja, either scenes incidents of the Ramayana, or of Sri Krishna's life, or the broken relics of the images of four-faced Brahma, four-armed Vishnu, and of Siva are to be found. As we find in South India, here too we come across various kinds of Mukhalinga of Siva endowed with face. Besides these the images of Vishnu with six arms, Narasingha, Smashaneswara, Hanibara, Nrityeswara Shiva, Lakshmi, Saraswati, Siva and Sivani, Avalokiteswara, four-faced Lokeswara Amitabha, Nymphs, Rakshasas and Yakshas and of various gods and goddesses described in the Vedas and the Puranas are found over the whole of Kamboja. But in Cambodia no image of Radha is to be found.

In the part of the present capital of Cambodia where the Cambodians reside, there stands the house of the Guru of Buddhist religion named Uvnokma. The aforesaid priest was the head of the Hinayana School of the Buddhists, his

house was built in 1434 A D. The shrine that was built within this spacious house contains the sacred locks of Buddha. According to Chinese legends, Rudravarman, the then King of Kamboja in 539 A D., sent an envoy to the Chinese Emperor requesting him to take a lock of hair from those sacred tresses. The Chinese Emperor Wu-Wu of the Liang Dynasty, asked a Sanyasi named Paramartha, who was proceeding from Canton to the King of Magadha and another person named Dharamartha to take that lock of hair as a present.

#### INDIAN CUSTOMS

Pnom Penh is the capital of Cambodia. It is a fine tiny city in the midst of which is a beautiful lake. On the calm and refreshing waters of this lake, float, beautifully carved barges, having graceful figure heads. With row of oars on either side, these artistically carved boats remind one of Udaipur and other places in India where we still retain traces of ancient oriental splendour. Taking a stroll on the lawn bordering on this lake, I saw a bevy of beautiful Cambodian girl guides acting a piece as a part of their annual celebration.

I was agreeably surprised to see them how gracefully and do Namaskar. Several centuries, thousands of miles and many political convulsions had separated them from India and yet to see the hold of Indian customs and habits on their minds is a rare treat for an Indian.

#### THIRLAD CEREMONY

The museum in Pnom Penh is all full of stone images of Ganesh, Shankar and other Gods of the Indian mythology. All archaeological research in Cambodia yields ever increasing evidence of Indian culture and Indian culture alone. Besides these images which must have been consecrated in lofty temples in the ancient past, the museum contains a huge

collection of stone panels executed in exquisite Indian style

Walking along the streets of Phnom Penh, one is surprised to see large bands of young men in saffron clothes. According to Indian tradition one of the most important sacraments which a male child of about seven years of age has to undergo, is the thread ceremony. After this ceremony according to strict Indian customs, a child has to go to his Guru. This ceremony has transcended the bounds of orthodoxy and is now merely observed as a formal ritual.

#### LOSE RESEMBLANCE

What is in the olden days the young child was now bound to observe strict Brahmacarya in thought, word and deed for a period of fifteen to twenty years, now only a saffron coloured vesture worn, for a few days, marks that ceremony. It is these young men who have undergone that sacrament, who are seen in saffron-coloured cloths for a few days after that ceremony.

The palace of the Raja of Cambodia is in Indian architectural style. His crowning ceremony is also performed in the old Indian way. Cambodians still have great respect for Brahmins and for the holy thread worn by the latter. They recognise the holy thread as a highly respectable and distinguishing religious mark, though they themselves, as Buddhists, have given up its use for many centuries.

#### A NIGHT EMPIRE

Cambodian soil bears close resemblance to the north Indian soil. The products are also almost the same. The names of various towns and localities in Cambodia are Sanskrit in origin, but slightly changed in pronunciation. To the west of Phnom Penh towards the Siamese border, at a distance of about three hundred miles lies the ancient capital city of Angkor Wat. "Wat" is the Sanskrit word for the sacred

banyan tree This same city was once known by the name Nagir Thom Angkor Wat, as it is now known for some centuries past, had been neglected and lost in jungle fitness ever since it ceased to be the seat of the Indian kings.

About seven hundred years ago, Angkor Wat was a flourishing city and capital of the Indian Kingdom in the Far East. It was only very recently, i.e. some thirty years back when a stray French traveller who happened to traverse through this forest region, discovered those ruins. On close scrutiny he found them to be magnificent buildings. He immediately informed the proper authorities, of his findings. The French with their traditional respect for works of historical interest, promptly cleared the forest. To their extreme astonishment they found that, what had so far fallen into utter neglect and ruin was nothing short of the capital of a mighty empire.

### MASSIVE ARCHITECTURE

Necessary repairs were effected. Resorts were constructed for the convenience of tourists and 'Angkor Wat' was advertised to the world by tourist Agencies as a place worth visiting. The whole area has since then been kept neat and clean. Excavations made at certain places, brought to light many Sanskrit inscriptions, coins, pottery, ornaments and such other things of historical interest. They were properly classified and tabulated. A museum was started and all these things were placed therein. A history of that kingdom was then pieced together, so far as could be from the things discovered here.

These ruins—if ruins they could be fittingly called, because all these buildings are still in a very sound condition though they have been standing there for 700 years through good and bad times— are spread over an area of one hundred square kilometers. They consist of magnificent palaces and

amples of massive construction and majestic conception  
The architecture here is exquisite

### ORIGINAL WORK OF ART

The art here is more or less like that at Ajanta Caves in India. It is really a great pleasure to have even a glance at these structures for, it then becomes the fountain of rare kind of delight which has something very sacred and divine about it. There is no muddling or bungling in the artistic carvings of this place. Each line and curve has been executed in fine relief. The whole work is a masterly piece of art. It reveals some very original ideas in architecture.

All these qualities have made Angkor Wat very famous. It has been rightly acclaimed as the first wonder of the world. American tourists come all the way round to have a glimpse of this rare spot of beauty—architectural paradise on earth—the flower of human ingenuity Indians can and must justly be proud of this rare work executed by their ancestors. Very few Indians know of this cultural seat of theirs. A vast majority are unaware that their culture claimed at least half the globe.

### BUDDHA—ONE OF THE GREATEST GUIDES

Seeds of Indian culture spread wide over the world are still yielding a good crop though not watered by the fountain of constant contact and lost in oblivion. Jealous attempt by certain western powers to wipe these out of existence have been of no avail. Thanks however to the French who respect everything deserving respect not blinded by personal motive.

Kings Jaya Varma, Scorya Varma and such others ruled here. They professed the Vedic faith or that which is now known as the Hindu Religion. This was the faith professed by these illustrious kings who ruled here. That was the secret of their might. They therefore received full co-operation from their subjects and these latter in their turn received nothing but fatherly care and attention from

their conscientious Rulers. We as Indians must know the full story of these kings and their mighty kingdom—all our own.

### Angkor Vat

From the little town of Siemreap, the approach to the park of Angkor has been rendered the handsomest by the presence of the stateliest of all human architecture, Angkor Vat, the stone edifice of King Suryavarman II the Parama Vishnuuloka, figures not only as the most splendid structure of the twelfth century, but in its grandeur and magnificence it surpasses all what the ancient Cambodians set up. Is there any monument of such colossal magnitude of such graceful appearance, of such well coordinated pile as the Vat happens to be which has been solely dedicated to the devotion of a cult? Palaces there might be, erected for satisfying the pomp and vanity of a ruler, but rare are the instances except in the Hinduized East, of monarchs reserving all their resources and energy of kings' choosing the best and the most enduring materials for building the abode of the Deity they worshipped, while for their own residence they chose less costly and fragile materials. The brick-built palaces of sovereigns like Yasovarman I have long ago vanished from the face of the earth, but their temples and shrines, their monasteries and libraries, their bridges and tanks, all that were undertaken in the name of the Lord, are still the silent witnesses to the peculiar spiritual outlook of these kindly benefactors. The Vat, with its fringe of acacia wood, for example, represents the human conception of the Goloka, all that could contribute to its sumptuousness of style to its magnificence of design to its neatness of execution, have been unstintedly employed. It must have severely drained the resources of its royal founder; it certainly taxed the ingenuity of the best architects and artists of the age to the utmost. Years of patient organisation and huge amount of human labour must have been expended to bring so grand a project to a successful issue. Heavy blocks of stones had to be

cartered, to be fashioned into proper shape and size and to be polished and chiselled before the incidents from the Sacred Literature of the Vaishnavas, or events relating to the life at court, or scenes from military manuevers could be carved on them. This required the deftness of a large number of sculptors whose technic is strongly reminiscent of the Hindu influence. The stones, some of them at least, had to be raised to a height of seventy feet and then cemented carefully. The cementing medium was probably some vegetable liquid as suggested by M Claeys in the case of Champa structure.

The temple and the Palace at Angkor Vat are truly enormous affairs. Only a few centuries back these Cambodians who are indebted to a foreign power to day for the reinstation of their old glory, could conceive and execute such stupendous edifice! The Taj at Agra is a 'dream in marble' after all, it is an attempt to keep green the memory of physical love. But here as we stand at the foot of this stone grandeur of the Vat, we have a glimpse of the Endless, for, it is an offering to the Transcendental, it relates to life beyond death. The very Naga, the many headed serpent that guards the portal with its giant hood uplifted is the emblem of the Eternal Couch to the One Who is without a beginning and an end.

We are lost in admiration as we gaze at the beautiful facades, long galleries with vaulting roofs, wide halls, arched doors, galaxy of vast courtyards which were interspersed with smaller buildings of which only ruins remain. The principal portal contrary to the older convention opens to the West. The gateway, itself a magnificent structure 753 feet long, contains beautiful carvings on the door-tops. Here there is an image of Vishnu about ten feet and a half high standing on a suitable alter. From the gateway to the opening in the outer terrace the distance measures 528 yards approximately and a fine causeway thirty feet wide has been paved and the prancing Garudas are still extant, but like other carved in

width. This moat is really a deep narrow lake that encircles the whole of the central edifice which covers an area of 10 acres of beautifully laid out gardens. The approach to the inner courtyard is imposing indeed, for, the main monument which is a three storied structure gradually presents itself to the view in tiers. The three central towers, pyramid in shape, have on either side shorter towers with rounded domes. They are like so many peaks of the Mount Meru. Seen from the base the huge domes are lost in a giddy height, often they remain bathed in the light of the setting sun long after the rest of the building is lost in dim twilight.

The central portion extends on both flanks into square pillared corridors and cloistered galleries which contain 575 yards of low bas reliefs. They display the denizens of Heaven and Hell as the twelfth century Cambodians conceived. Most of them are crumbling to dust. There are also some paintings on some of the walls depicting the last rest of the Kuru Gceorahissimo on the bed of arrows, the churning of the ocean by the Devas and the Daityas and the judgment scene of Yama. There is a painting where Narayana is seen on the back of Garuda, his four arms holding suitable weapons for felling the demon leaders, another portrays the release of Aoruddha a third one, equally as charming, depicts Hari fighting Kalanemi.

Perhaps the best attempt to glorify incidents from the Hindu Epics is the battle between Rama and Ravana. The wild army of the Prince of Ayodhya is marshalled by the faithful Hanuman who flies at the twenty handed King of the Rakshasas. Rama, away from his kingdom as he is, fights on foot while the monarch of the golden Lanka rides on a chariot under the wheels of which are crushed the wounded soldiers of both sides.

The smiling Apsaras, the lions on their haunches and the praying Garudas are still extant, but like other carved in

figures, the trisonnas and the slanting corrugated roof ledges, they show signs of decay. Owing to the indefatigable love of the French for preserving the robes from further destruction a few of the images have been grouped and collected in some of the long corridors. How sombre those seated images look under the vaulted abode as the sun rays filter through the spacious windows! A deep silence reigns and only the most boisterous would dare interrupt the serene beatific vision.

There are two Pustakashramas which must have been the depository of sacred books in the old days. They are in perfect unison with the rest of the structure.

Rights of stairs lead to the topmost storey where the sanctum for the Holy of the Holies was. Perhaps the six-armed Vishnu whom we find to day standing dotatched from the altar was the one that received the homages of the powerful monarch Suryavarman II. There are four emblems in four hands of this idol and its countenance wears a smile of divine approbation. What a beautiful picture unfurls before the mind's eye as we stand in the galleries or under those carefully-modelled porches! Under those very porches only a few centuries ago trooped out every morning and evening the Pujaris of Vishnu, while the crowd around waited reverently for their blessings. The soldiers would line up between the people and dignitaries, while the King watched the whole of the proceedings from the adjomed gallery.

Will this story never repeat itself, shall we never witness another revival of that superb Hinduism which is the keynote to all activities, whether in art, literature, sculpture or politics?

## आङ्क्र श्रम्

Inscriptions Sanskrites de Champs du Cambodge

(राजा यशोवर्मण् दृष्ट-स्वदृ सुः अः)

“श्रीयशोवर्मणा तेन दधात् भास् वैष्णवम्  
 वैष्णवान्नाति-सर्गाय, कुर्वोऽयम् वैष्णवाश्रमः ।  
 शासनम् श्री यशोवर्मन्-राजस्येदम् इहाश्रमे  
 कुलाध्यक्षेन कर्तव्यम् कुनूर्नैः कम्म-कर्तैरिति ॥”

“विद्धशत् आ अमस्यास्य परिवर्द्धन-सम्पदम्  
 उत्तरोत्तर-सम्-पृद्वां स्वज्ञनान् अपि पालयेत्  
 अतिथिम् मानयेत् यत्नात् आतिथ्यानि च बद्धयेत्,  
 अतिथे भूनतात् कृत्यम् अधिकं स्थानिनाम् न हि ॥”

“अथ द्विजोऽधिकम् पूर्णः परेभ्यो चहूवो यदि  
 ग्राप्तास्ते कमशः शोल-गुण-विद्या-विशेषतः ।”

‘राज-पुत्रश्च मन्त्री च, वलाभ्यक्षम् सञ्जनः ।  
 ते सर्वे पूजनीयाः स्यु रसुपूर्वा प्रयत्नतः ॥’

“मान्यो विशेषतः सूर्यो रणे दृष्टपराक्रमः ।  
 रणार्थो तु अरणार्थिभ्यो धर्मरक्षाहि तत्स्थिता ॥”

“त्रैविद्यानन्तरम् पूर्णः आचार्यं स च शान्तिकः”

“एह-विद्यभ्यो विशेषेण भवत्यचर्य-चरस्तथा”

“पञ्च-रात्र-विद्यानज्ञात् रात्रदरात्र-विद्यस्तथा”

“धृष्यापकं विशेषेण ताम्याम् आचार्यैः अच्चयेत् ।”

‘आचार्यं-वत् गृहस्योऽपि माननीयो चहुश्रुतः ॥’

वित्तम्, वन्धुर्, वयः, कर्म, विद्या भवति पञ्चमी ।  
 इतानि मान्यस्थानानि गरायो यद्यहुत्तरम् ॥”

“सामान्य मानवान् सञ्चान्ति वात्र-वृद्ध-रुजान्वितान् ।  
 दीनानाथांश्च यन्नेन, भरेत् भक्त-आपघादिभिः ॥”

“नित्यम् होमाचर्चन विधिम्

विदधीत यथाविधिम् ।”

“तृणदानोप-चराभ्यां कपिलामपि पूजयेत् ॥”

ये भक्ताः पवित्रा युद्धे ये च भक्ष्या परासरः

अपिलङ्गाः कृपणा-नाथ वाक्-बृद्धाश्च चे मृताः ॥

एतेषां एव सर्वेषां, चतुराढक-तस्तुलैः

मासावसाने सर्वं ल पिण्डैः कुर्वात तर्पणम् ॥”

“यशोधर-तडाकाल्य तीर्थ-द्वान-विधायकान्

तस्यान्-तपस्य-मासस्य पीर्ण-मास्यां च भोजयेत्” ।

“त्रिसन्ध्या-विधि-संसक्तः शीला-भ्ययन-तत्पराः

गृहस्थ-कर्म-निष्ठुकाः यतयो विजितेऽन्द्रियाः ॥”

“अध्येयवि गृहस्थे च वृत्तिर्दया यथाहृवयम्”

“काक-बली”

“अन्नान् काषेपु दातव्यं अर्द्ध-प्रस्थक- ताण्डुलम् ?”

“भविष्यतः कम्बुज-राज-राजान् पश्यन् प्रदान-प्रतिपत्ति दृष्ट्या स  
श्री-यशोवर्म्म नरधिराजः ।”

कुमार-मन्त्र-प्रमुखाश्च मुख्या

यशः शरीराः सकलैः उपायैः

इदं महीपाल-निवेदनायैः

पायासुर-आयासपर . परार्थम्”

#### TRANSLATION

This house of Vishnu, resplendent with the pure lusture of that great God, has been founded by the famous king Yashovarman which is meant for offering hospitality and food to Vaishnavas.

All those who will act as the head of this Ashram (institution) as well as all other officials are to follow the injunction of King Yasovarman.

There are to extend and improve this institution will take charge of those growing old in the service of this institution, to honour guests and to offer them all hospitality. For those who remain and serve here, hospitality to guests will be the highest duty.

Regarding hospitality and honour to guests the following are the rules which are to be observed in offering honour to them —

A Brahmin (Dvija) is to be held in higher respect than men of other castes, and if many people of the same caste arrive here, those distinguished by noble character, high quality and learning are to be more honoured.

A Royal Prince (Raja Putra), a Minister and a Military commander of good character are to be honoured in due order and hospitality should be offered to them.

A warrior who has shown his valour in battle is to be honoured more than one who is not conspicuous in war (Paramukha—one who shows his back to enemies;—hence a coward) since a brave warrior contributes much to the protection of Dharma.

Among learned men those well versed in the three Vedas are to be honoured most next in order will come an Acharya—learned in *Sabda shashtra*, and a man devoted to Brahmacharya is to be preferred to men well versed in any one of the sciences.

A scholar well versed in *Sabda shashtra* is to be honoured more than one who is learned in *Pancharatra*. An Acharya and a teacher are to be honoured more than the two above.

A house holder learned in many sciences is to be shown as much honour as an Acharya

(So says Manu—Canto II, verses — )

"Worth relationship, age, noble deeds and learning are the five sources of honour (Five causes which make men show honour to others) Of these five the one succeeding should be regarded as a greater source of honour "

Ordinary people children or boys old men diseased persons poor men and those without any protector are to be fed and treated medically

Every day the God is to be worshipped and Homas performed according to the injunctions of the Shastras The Kapila cow is to be honoured and grass and other eatables to be given to her

At the end of every month (lunar month *Imabhasya*) Pindas made of four adhikas of rice are to be prepared and offered to the souls of those who lost their life in battle or elsewhere (in the performance of good deeds) to those who have none to offer Pinda and also to the souls of the poor to those without heirs, young people and aged men having no relations or protectors and thereby the souls of such people are to be comforted

Those who bathe in the sacred tank named Yaso dharadaga in the month of Falgun are to be fed on the full moon day attached to that month

Those who perform regularly their three prayers men of high character those devoted to Vedic studies as well as men of the fourth Asrama or Yati who have snapped up all connections with the life of a householder .. (are also to be honoured and fed)

Food or Stipend (?) should be given to householders devoted to study (cf the Shastras)

Food prepared of half a prastha of a rice should be offered as Bali to crows.

King Yasovarman, the ruler of men, of great prosperity and with a great charitable disposition, looks to the future conduct of the mutilated Kings of Kambuja line.

Royal Princes, ministers (Mantri), and other prominent people will try to preserve their (spiritual) body of fame by all means and follow the injunctions of the King to maintain and preserve the interest of others even at the cost of trouble (sacrifice) to themselves.

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## HINDU CULTURE IN CHAMPA.

### EARLY HISTORY OF CHAMPA.

Champa, the land of the Chams corresponds to modern Annam, the eastern coast of the Indo Chinese Peninsula. For a thousand years (3rd to 13th century A.D.) it was a land of mixed Indo Cham culture. The oldest Hindu monument is a Sanskrit inscription from Voobanh in an early South Indian script of the 2nd or 3rd century A.D. At this time there existed in Central Champa a Hindu Kingdom known as Kanthara. A little later it was succeeded by the Kingdom of Panduranga, modern Phanrang on the sea coast. In the 10th century the Chams were forced to retreat before the Annamites, but a little later they set up a new Capital at Bich Dinh (Vijaya).

Champa was the earliest theatre of Hindu influence from India. In A.D. 380 Dharmaraja Shree Bhadravarman ascended the throne and ruled over an extensive empire including Amaravati, Vijaya and Panduranga provinces. He built a temple of Siva at Misra under the name of Bhadreshwarswami. His son Gangaraja, as recorded in one of his inscriptions, came to India to spend his last days on the banks of the Ganga. The dynasty of Gangaraja came to an end in A.D. 757. During that period Champa was virtually a province of India in respect of its art, its Sanskrit language and its Brahmanical religion and culture. The Sanskrit inscriptions of Champa provide good specimens of classical Sanskrit poetry. The Kings borrowed their ideals of government and details of administration from Indian models, the title *Senapati* or *Mahasenapati* being used for the Commander-in-chief.

Sivism was the predominant religion of Champa, Siva being spoken of in one inscription as the highest God of the country. Siva's consort Parvati also was commonly worshipped.

The earliest sculpture from Champa, a standing Buddha figure in bronze found at Dong-Duong, which is the only Buddhist site in Champa, is closely related in style to the Indian school of sculpture at Amaravati. The best Brahmanical sculptures are from Wilson, dating from 7th century A.D. The strongest wave of Hindu influence seems to have travelled to Champa in the Gupta period.

### MY VISIT TO CHAMPA

After I had finished my tour of Cambodia or Kambuja, I left for Annam (Champa). It was on the 30th August, 1936, that I had entrained at the Saigon Station at 6 A.M. in the morning. The railway train reached Phan-rang at about 3 P.M. in the afternoon. On the way one could see from a distance, the ruins of some ancient temples on the hills in Phan-ri and Phan-thiet. Phan-rang is two hundred miles away from Saigon.

I was the only Indian among my fellow passengers who were all Annamites. As I was walking out of the station at Phan-rang (Sanskrit Panduranga) I was accosted with great courtesy by Mr. Makhmat Khan, a Pathan gentleman. He wanted to learn where I had come from. When I told him that I had come from Saigon to see the temples, he was overjoyed and most cordially invited me to put up at his place. Together we reached his house. This gentleman worked in the railway. I put up my belongings in his house and started to look at the temples which could be seen at some distance from the station.

In far-off days, Phan-rang was a big port of Champa. It was called Panduranga. About half a mile off from the station was a hill on which stood these very ancient temples. Two of these were smaller in size and had no images in them. The temples were called "Po-Klaug Rai" which seems to be a debased transliteration of the Sanskrit word, Sri Langaraja. The temples were in ruins. The Chams have erected a now

guest house near the temples. These Chams, as the people of Champa are called, come from near by villages to offer their worship in these shrines. The main temple is of Lingaraja Siva. A fine image of Siva is placed on the arch over the main gate. It should be noted here that the scriptures of Java and Cambodia have certain peculiar features which work out modification which the original has undergone in the hands of local artists and sculptors. The image of Siva has six hands. The topmost two hands hold the thunder and the lotus, the middle ones hold the axe and the pot. It is difficult to find out what the lowest two hands hold. As one enters the temple, one finds the image of Nandi. In front of this image is to be seen the Mukhalinga and three elephants carved in stone. It is surmised that the King Jayavarman III had this temple built in 1300 A.D. A few images are found on the outer walls of the temples. The Chams still chant some mantras at the time of worship. One can easily detect a debased form of Sanskrit to be the language of the mantras. As for example — शं परमेश्वर परमेश्वराभ्य नोमो परमेश्वरङ्गुस खाइ नोमो ! शिवभ्य नोमो ! शं शं रिष्वम् तुव रिद शिवाय नोमो स्वाहा !

*Four inscriptions carved on stones have been found in these temples.*

The next morning we went out to see the town. The town was small and tidy. We came to a shop owned by a Madrasee gentleman. He showed great joy at seeing us and invited us to dine at his place. At about a mile from the station one comes to a Muhammadan Cham village. The people there are very poor. One scarcely finds any difference in dress or in language between the Hindus and the Mohammedans. From this place we went to the Hindu Cham village about a mile away. We entered one of the houses. The master of the house took us into a room inside the house. When told that we were Indians on a visit to his country, he asked us if we

had seen the temples and if we could read the inscriptions on them. On being told that we could not read them, he very kindly obliged us by repeating the mantras. Unfortunately for me, I could not understand any word beyond 'Om and Swaha' (ॐ and श्वाहा) used in the whole recitation. The total number of Chams in Annam is about 30,000 of whom the Hindus are 20,000 and the Muslims 10,000.

Traces of the influence of Sanskrit on the language of the Chams can still be detected in their every day speech. I would like to refer to Dr P. G. Bigchi's book "Bharat and Indo China" pp 77-78 in which he has pointed out the debt of Cham vocabulary to Sanskrit. A few examples are given below in the names of deities—**दूर—पूर्व**, **दक—दक्षिण**, **उत्—उत्तर**, **भृषि—श्रिति**, **नरव—नैऋत**, **वाढोप—वायु**, **एषण—ईरानि**। And also in the names of the days—**थोम—सोम**, **एहर (आह्निरस)** **महार**, **बुध—बुध**, **जिव—जीव (वृद्धिस्पति)**, **सुरु—गुरु**, **नव्यर—(रातेश्वर)** **तने**, **आदित्य—(रघु)** **सूर्य**, **आदित्—आदित्य**, **सूर्य—तोहर**, (नगर), **मन्दिर—मंदिर**, **राजा—राय**, **मन्द्री—मोत्रि**।

We returned from the villages and in the morning following started at about 8 A.M. for Nah-trang, hundred miles from Phan rang. At about 11 A.M., we came to Nah-trang. Here I came across a Madrasee gentleman. I told him, "Will you kindly tell me where I can lodge? I have come to see the temple in Po nsvara". The gentleman replied, "I am a Frenchman and I do not know English". Very much surprised, I asked him, "Are you not an Indian?" He said with some emphasis, "No". I again put him a question "To which country do you belong?" He replied, "Mahey. Do you know where Mahey is?" "I rejoined, Oh yes! Mahey is in North America" —The gentleman stared hard at me for some time and then left the place. Just then a young Frenchman drew near. I put it to him, "Can you just help me a little

I will be so grateful.' He assented gladly saying, "What can I do for you?" I pointed out to him that I had come to see the temples of the place but did not know the language the people use and prayed to him to direct me to some hotel. He at once hired a rickshaw for me. It took only ten cents to reach the hotel. There I was given a room in which I locked my things. I was in a nice fix not knowing how to make myself understood to people whose language to me like mine to them, was jargon. On looking at the street I saw a high French Military Officer passing by in a motor car. I raised my hand to stop the car. When it stopped, I told the officer of my difficulty and requested him to arrange for me, so that I might go and see the temples. He very courteously hired a rickshaw for me and directed the puller to take me to the temple and back again to the hotel. For this I had to pay 40 cents. The daily charges at the hotel were 50 cents.

#### TEMPLES IN CHAMPA

Nah Trang is a beautiful city. The river skirts it in the north before running into the bay. On the other bank of the river the hills rise high. On them are to be found the ruins of ancient Kanthara (कंठरा) The inhabitants are Annamites—the villages are few and scarce. The rickshaw jingled along crossing a bridge or two in its course. The scene all around is charming—particularly near the bridge where the river broadens out into the sea. The river slopes are covered with forests—the hills rear their heads through the foliage. Steps on the hills lead one upwards till one reaches a huge quadrangle. On this level spot are to be found the six temples. Two of these are in complete ruins. A very small temple confronts one as the steps end. There is a phallic image of Siva inside this. Another temple is larger. This one has a phallic image of Siva with two stone elephants one on each side of it. The oldest of the temples was sacred to Kauthara Devi or Bhagavati. The image is sculptured in stone.

The Annamese have covered the image of Bhagvati with an image of Buddha. Behind the main temple is a small temple containing "Gouri-Pith". In front of the main temple, a little below the level there are sixteen columns. Of these eight have broken down—the rest are yet intact.

The temple commands the view of the city of Nah-thrang and its surroundings. The Cai-na Sea stretches in front lending an entrancing effect on the whole scene.

The oldest inscription, probably dating back to the second century of the Christian era was discovered in Vo-chanh, a place close by Champa. It runs "धीमार राजकुञ्जरा (विभूषणे) न लो (क) न (रप्तेः) कज नन्दनेन !" The largest number of inscriptions have been discovered in the city of Po-nagara.

These inscriptions are dated between the eighth and the thirteenth centuries. They are evidences to the fact that the ancient city of Po-nagara was the capital of Kanthers.

After seeing the temples I came back to Nah-thrang. I went to the local market. It was like those in our land. Various kinds of vegetables and salads, fish and meat, cocoanuts, green and ripe, and fruits like custard, Plantain and papaya, were to be found in plenty. As in Siam, Cambodia and Java, the Annamites of Nah-thrang relish various kinds of sweets prepared from rice ground to powder. Their use probably spread from South India to Champa.

By signs and voice I at last succeeded, in making the proprietor of the hotel understand that I wanted him to arrange for my going to Quimbon. He queried with pantomime gestures whether I would go by railway or motor bus. Motor bus was decided upon, and early at 6 A. M next morning I boarded the bus for Tuy Hoa. Here I had to change the bus. Here again there is a temple

on a hill. It is half in ruins and has no image inside. It is noteworthy that all the temples of Champa were erected on hills or elevated spots.

At 12.30 P. M. the bus started and it reached Quinhon at 4 P. M. in the afternoon. I boarded a rickshaw and hawled out 'Tien Bombar'—which means the shop of a Bombay man. The rickshaw puller took me to the shop of a Sindhi gentleman. The Sindhis all over Annam deal in articles of fashion and luxury. All Indians are welcome to their houses. These gentlemen arrange for the messing of the guests.

Here again I saw a pair of dilapidated temples without any images in them. Pieces of stones were strewn all around. The spires had broken down.

The road leading from Nah trang to Quinhon is charming. It passes through well tilled corn fields and then curves round the beach of the sea. From Quinhon, I reached Tourane travelling by train from 1 P. M till 9 P. M. in the night. Here I took up my quarters at the shop of S. Kappaswami. As one travels by train towards Quinhon, one can see from the railway compartments a group of four or five temples in Van South. About 20 kilometers from Quinhon stands the ancient temple of Vijaya very near to the Binh-Dinh Station.

Champa formerly comprised four provinces—Kauthara, Vijaya, Panduranga and Amaravati, all ruled by one king Khan Hoa is the modern name of Kauthara. Its capital stood near Nah trang. Vijaya is the Binh-Dinh of these days. It had its port at Srivinaya. Amaravati now bears the name of Quangnam, formerly having its capital at Indrapura. Simhapura, another port of olden days, possesses extensive ruins of Indrapura. Now it can be identified with Dong Duong near Quangnam. Simhapura is near Tourane Port. Panduranga was for some time the capital of Champa.

## TRACES OF HINDU CULTURE IN CHAMPA

Regarding the social history of old Champa we must therefore fall back upon architectural evidences chiefly. The existing stone figures and rock engravings display well proportioned features though seldom we come across any muscularly developed athletic body. At the same time obese types of humanity are rare. The only corpulent figures are those of the dvarpalas (gate keepers) and of Siva who always wears a sacred thread. His elephant-headed son has also the same distinctive decoration of a Brahmana (e.g., the seated image now preserved in the Tenrane Museum). The standing images show that the Champaites were never very tall, but as there are only a few amusing pygmies, we are led to believe that men and women were generally of medium height. Mostly clean shaven faces are seen, but a pair of trimmed moustachos (e.g., the dialogued head of Siva at Mi-Son) or a pointed Assyrian beard (e.g., the double idol of Po Nraup) can be occasionally detected. Women had a Jeathome but graceful body but never prone to fatness. They were as did men, ear rings, necklaces, armlets, bracelets and girdles. Men, however, did not adorn their legs like women, with anklet and toe bells, but both sexes do not appear to use any footwear. Headgears were various and coiffures had different techniques of their own. None of the male figures carry any weapon (except religious emblems like conches, lotuses, wheels, tridents, amulets etc.). That the people had a care free temperament can be guessed from the optimistic (not the enigmatic smile of Buddha) smile on all statue faces. They were a gay race who loved to dance to the tune of a flute and who could execute most of the classical poses. The Nataraja murti is not wanting either.

From the dedicatory prefaces we learn that Siva was the most prominent of the Aryan trinity. Brahma and Vishnu

are also mentioned, but are rare like their stony representations. Mostly we find them occupying subservient positions to the Lord of the Lords, whose divine spouse Parvati and sons Ganesha and Kartikeya had temples built in their honour. The elephant head of Lankabodara is executed with minute details and in his standing position his legs have a swollen appearance. Kartikeya has his divine peacock but Garudas are discovered (not as a carrier) in Siva temples instead of the usual bull. Brahma in one case (as in the Lingamukham or Trach pho) is seated on a lotus and a bird, perhaps an imitation of the divine Swan, is seen flying over him. Vishnu in the same group is seated on a Varaha with his chakra, lotus and mace flying about. Whether the Varaha refers to his incarnation as in the case of his Kurmaavatara musing we are left to guess but the theme of depiction is that these two gods are surprised at the appearance of Siva in his Agorupam. Whether the Lord of Preservation along with the Lord of Creation are praying to the Lord of Destruction to envelop himself doubly so that the world may be spared from the devas ating flame, we leave the readers to judge for themselves.

Of the different attributes which naturally accompany these divinities we seldom notice any deviation from the Hindu conceptions. The Brahmanic yajnopavita in some instances is composed of entwined serpents and instead of the customary bow and arrows Shanda is shown with a thunderbolt. The third eye of yogic knowledge is also seen so often that we would like to identify in its absence the double idol of Po-Nraup (mentioned above) leaning against a half-ecliptic Lingamukham as brahma who generally has more than one head. For the same reason we hesitate to identify the negro lipped flat nosed, two handed, bejewelled figure of Doug-Doung with Lord Siva. It has neither the sacred thread nor has the jata like (matted locks) coiffure of other Siva-avatars. The absence of these emblems are also noticed in the seated Siva

## THE TOURANE MUSEUM

Next morning I went to visit the Tourane Museum. Here can be seen the photographes of all the temples of Champa, original and facsimile casts and copies of all the gods, goddesses, animals havt been preserved—as for example, the images of Siva, the phallic image, the door-keeper, Tara, Uma Grauda, Lokeswara, Rishi, Lalshmi, Saraswati, Viswakarma, Brahma, Vishnu, Skanda, Makara, Surya, Apsaras (divine nymphs), dancing maidens, elephant, Rabu, bull, lion, snake, Buddhas, Sita and various other objects like decorated seats, etc. The twenty-four-handed Siva riding on a black bull, the four handed Siva, the origin of Brahma from the navel of Vishnu, Lakshmi with her four hands resting upon 13 serpents, the dance of Siva of sixteen hands, sixteen Sivalingas (the phallic image) exhibited on a slab of stone, four Sivalingas in a Gouri Pith. Besides these there are many inscriptions carved on stone pillars. The images are all made of stone.

## THE CAPITAL :

We entrained at 1.33 P M at Tourane and reached Hué at 6 P M in the evening. This is the capital of Annam. Annam is a tributary kingdom to France. The city stands by a river. The strand is laid out with gardens which contain a menagerie and fine seats for visitors. The middle of the road is turfed with grass, the street running on both sides. These roads are called boulevards. A bridge has to be crossed to enter the city. On the left hand side of the bridge there is a small garden, while the market is held on the right. A short way from the bridge, the street leading to the palace begins towards the left. Little ahead begins the moat and surrounding ramparts, the circumference of which is six miles and a quarter. The old town is situated within the walls. The royal palaces, state offices, the cemeteries of Annamite Emperors, the Court of Justice and Kham-Dinh Museum are to be seen in the old city.

In this museum are preserved wooden boxes of various designs, oil-paintings, various articles of common use among Annamites in their worship generally made of China clay, stone and brass. In 1933 last, the Cham Department has been opened in this museum. Various specimens of sculpture relating to Champa have been brought over here from Tra-keo.

### THE PEOPLE OF CHAMPA

The Annamites are a very neat and tidy people, industrious and having a taste for fashion and art. They are more akin to the Chinese in their dress and manners. The men wear turbans, the womenfolk do their hairs up so that they look like turbans too. The women take betola. They are sociable and communicative. Ignorance of the language of a foreigner does not deter them from trying to converse with him. When they begin a talk, three or four of them would begin at once and would not stop till answered. I could not follow their tongue and often bawled out 'Anglaise--no--Francaise.' They used to be very crest-fallen on hearing this.

One day I had entered an Annamite village. I was accosted by three or four of the boys. As I could not make out their language I kept silent. The number of boys now began to swell. They then began to pull my clothes from all sides. Not content with this, many of them began to pelt stones at me. Never before had I fallen in such a plight anywhere in Greater India like this.

The Lau-ma-Pagoda was about four kilometres away from Hue. One goes there along the bank of the river. The place was enchanting. Huge images of Buddha can be found in this pagoda. Each of these images has a trident on the head and bears a particular name.

of the same place preserved in the Tourane Museum. Sivamurits on the whole have kindred features of Maheswara images of present Bengal.

It is really marvellous to think that the people of Champa could adapt themselves to the Hindu religious ideals so closely, yet preserve their race identity. In none of their murtis anything grotesque or idealistic has been attempted, but on the contrary most of them faithfully adhere to human anatomy in details. Very few we find among these Cham statues who are nude. Most of them are draped in folds of embroidered cloth secured to the waist with jewelled girdles. All these techniques are derived from the Aryan inspirations, but all of them have distinct Cham style stamped on them.

Quite a number of animals drew the attention of the Cham artist. Those with whom he was familiar received a faithful representation. Thus elephant and horses, for instance, have been sculptured with minute details. The former often have appeared as the heads of Ganesha as well as wholly, but mostly without tusks. The Tourane museum elephant has a diadem of intricate design to denote its royal patronage and its poise is one of the best craftsmanship of Champa. The equestrian figures are taken from a bas-relief on a partition-wall at Da-Hau. They represent a couple of youthful Chamites on beautifully caparisoned horses who appear well-looked-after. They seem to be enjoying with their masters a game akin to our modern polo. The riders, (the foremost is of tender age and his innocent smile is really captivating) have one hand free probably for reins, the other holding a stick similar to one with which we play hockey. The saddles are placed on a frilled support tied to the carefully-groomed tails of the beasts whose manes are also trimmed.

Perhaps the Cham sculptor never had the chance of inspecting a peacock or a lion at close quarters. The bird's

outspread tail towers high above Kartikoya and its talons are too griffin-like to be natural! The head of the bird is broken, but the portion of the neck which is preserved is rather that of an oversized peacock. The angry lion of Tra Kieu is more drawn from imagination than sketched from nature. The bird which is seen under Vishnu in the Linga mulhan of Trach-Pho is natural like the bird that flies at the right hand top over Brahma but lack the usual fineness of the Cham sculptor. Apes are quite noble and majestic wherever they appear in temple bases. Of fabulous or Puranic animals the Gajasimha nurti and Makara (excavated at Binh Dinh recently) have a complicated look. The Makara belongs to a period when the Chinese dragon was making its influence felt in Cuampa Garuda, another of the mythical creatures of the Hindus, has also been attempted by the Cham, but like its counterpart in the Indian archipelago has been associated with Siva and not with Vishnu. Another animal sculptured by the Cham artist is a monkey which along with an archer strongly reminds us of the epic character of Hanuman before his divine master Ramchandra. Serpents are rare as a motif which abound in the Khmer country. A very few Sivamurtis have coils of these reptiles in the matted locks, or as armlets and *yajnopavitas*.

The multiplicity of limbs is seen in a large number of images. The Nataraja image we saw at the niche above the archway to the temple Chuk Ba Thap near Phan Rang (Stk Panduranga) had six arms. Two of the emblems we could not distinguish from below, perhaps they were folded in yogic mudra, the rest were Trisula, Kharga, Patra and Padma. There is a Durgamurti with ten hands, but the figure of Uma now in Khanh Dung museum has a mother's divine grace. There are no extra physical members and one of her palms as well as the tip of her nose is broken. The remaining hand holds a lotus bud probably. Her eyes are closed in a trance and she

is seated in a yogic asana. Possibly she had ornaments in upper and lower arms but only traces are left. She wears a necklace which might well have been lotus plant entwined. Both her headgear and ear-pendants are too massive perhaps the outer-ring of her mukuta was meant for heavenly lusture or jyoti. The bronze figure of Lakshmi we found elsewhere haled from South India and the Yakshi ladies from Mathura and Sanchi. Like the gigantic Buddha murti of which the model still rests in the museum of Madras, these figures might have been the part of the spoils of Champa pirates In this connection we shall do well to remember that the Dakshinapatha did not alone influence the architecture but even Nepal had her share in the Somasutta discovered in one of the Buddhist shrines This has been conclusively proved by M Claeys and Dr Goloubew

It is suggested that the doctrine of Lord Tathagata preceded the League cult of the saivites which became the religion of Champa's sovereigns. There are shrines erected at Duong Duong, My-Duc and Di-Huu in honour of Buddha. The first of these had a beautiful Pradakshinapatha with profuse illustration in stones from the Jataka. The names at least of the Indian Baikhus who expounded doctrine of Gautama Siddhartha can still be ascertained with accuracy and we often come across the images of Avalokitesvara and Dhyani Amitava. The object of our rickshaw ride over a distance of 4 kilometres by the beautiful river strand from Hue was to visit the gigantic Buddhasmurti in the pagoda of Linmu, where we were surprised to discover a trident in the hand of the Lord of the Buddhists. Perhaps Buddhism which ran contemporaneously with Saivism borrowed some of its emblems. At Nah trang we have found the image of Sakyamuni, riding the stool of Sri Bhagavati Kaustubheswari, but one thing which we could not fail to notice was the absence of the linguistic influence of Pali.

It is suggested that the Linga creed which eventually became the religion of Champa's sovereigns was introduced after Buddhism had captured the mass. Did then the language of the Tripitikas pale before the splendour of Sanskrit which continued to be the court speech till the twelfth century ? Or, did the Indian monks preach the osoteries of Nirvana in the tongue of the land? All the eight photographs of Po-Nagar covering a period from 739 to 1153 A.D. were in the chaste idiom of the Indo-Aryans, under the aegis of which the Cham vernacular received a polished diction and geometrical forms as early as the ninth century to be employed for detailing the gifts to a temple, the names and social ranks of their donors. There is evidence of the great influence the Hindu opopees exerted on the Cham mind, for a poem on the Kaviguru's first outburst in stokes has been discovered. It does not therefore require a long stretch of imagination to conceive that the Cham literature drew largely upon Sanskrit dramas and Kavyas for its inspiration. We know the rituals were conducted later on in an adapted form and to put it to test, we asked a Hindu villager near Phau Rang to recite some mantras. There were Swithas and Swadhas certainly but the rest we could not catch for our ignorances of the Cham tongue.

For the past of Champa the inscriptions of Mi-Son would be of enormous importance. Surrounded by lofty wooded hill, the Champa people thought that their glorious effort of Mi-Son would be safe from the ~~sedition~~ of foreign foes, the only access to the place being the river Song Thu bon. Perhaps it was only a summer residence of the monarch and not a temple. But the Hinduised nation could not tolerate that any of their activities should be exclusively materialistic in purpose. Beautiful brick carvings adorned its walls, where every niche was made a receptacle for an image in prayerful attitude. It was gorgeous conception and some of its reliefs

The centres of Indian influence and trade were Hinduized first kingdoms. For even some of the Indian immigrants married into leading Indonesian families in Malaya, Sumatra, Java and Borneo, injecting into primitive tribal organizations the Hindu conception of the divinity of kings and inaugurating little courts that came to be centres of the religions, the learning and the art of India of their day.

### CORONATION CEREMONY

For more than one thousand years the Malayan world was under Hindu influence and even after the acceptance of Islam much Hindu influence survived, especially at courts and in magical medicine and in the drama. To this day the enthronement ceremony of Malaya Sultans, orthodox Muslims though they are, is Hindu with a Muslim veneer. After investiture the Malaya ruler dons royal dress and in the headdress of one Sultan of the oldest descent is thrust a lightning seal whose handle is made of "thunderwood" clearly a survival in culture of Indra's *rāja* or thunderbolt symbol so often represented in Javanese sculpture.

A coronation oath is read in corrupt Sanskrit praising the new ruler as a great king who ravishes the three worlds by the jewels of his crown and extolling his conquest of evil, his luck, his justice his power of *Leasing*. A Malaya ruler has to sit as immobile as possible during the enthronement ceremony, rigidity being evidence in Hindu ritual of incipient godhood.

In one Malaya State, Negri Sembilan, when the court herald proclaims a new ruler, he assumes a Brahmanical attitude, standing on one leg with the sole of his right foot resting against his left knee, the right hand shading his eyes and the tip of the fingers of his left hand pressed against his left cheek.

## USE OF SYMBOLS

Finally part of the Malay enthronement ritual consists in the new ruler going in procession round his royal domain. This Hindu circumambulation recalls how the oldest Malay dynasty was connected with Mt Meru, the heaven of Indra, wielder of the thunderbolt and controller of weather. In Burma, Siam, Indo China and Indonesia, the capitals of old kingdoms had a hill, a shrine, a temple or a palace identified with Mt Meru. The owner of such a holy eminence was a receptacle or incarnation of Siva or Vishnu or Indra. And it was as a lord of the State's symbolic Meru that a Malay king guarded the fortunes of his people. The hill behind one Malay palace is still called the Mt of Sri Indra. The Tamil poem *Mannimekalai* mentions two Malayan kings who claimed descent from Indra and the capital of more than one Malay State was styled Indrapura.

## SANSKRIT NAMES

Malaya royalty is still credited with the white blood its ancestors ascribed to Shiva, Buddhists to divinities and Muslim mystics to saints. The source of his beliefs has generally been forgotten by the Malay until modern history enlightened him. For example the raja who sent his dagger to represent him at a wedding with a commoner was unaware that she was being married to him as a Hindu girl was married to a raja or a god.

Still, in addition to the registration of a Muslim marriage before a Qazi Hindu ceremonial for this great occasion in Malay life has been retained. In the bridal thread passed round them in some districts after the universal lustration and in the bathing pavilion erected for this rite, we have not only Hindu customs but Sanskrit names. And though he is ignorant of his indebtedness a Malay parent follows the code of Manu in regarding physicians, usurers, sailors, dancers, the

preserved in the Louv-Institut were in display an exquisite taste of the builder

If the Chams ever revive their ancient culture, they will have to thank the French whose artistic temperament is equal to their zeal for reconstruction. What earned our admiration besides their efforts for piecing together a lost history out of laterite and brick debris, is their incomparable courtesy. Not only we had doors of museums and libraries open to us owing to the hospitable nature of the scholars like Dr Golcubew but we also received the kind attention of a Colonel without whose assistance our tour round the picturesque ruins round Nasb trang would have been impossible.

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## HINDU CULTURE IN MALAYA

Malaya consists of the Straits Settlements, including Singapore and Penang (Crown Colony), the Federated Malay States and Unfederated Malaya States. Rubber, coconut, rice, oil, palms, pine-apple, tea, coffee and fruits are the chief agricultural products of Malaya. Among the minerals found in Malaya are tin, tungsten, coal and gold. The forests produce many kinds of timber. There are good roads and railways all over the country. It used to produce 45 per cent of the world's rubber and 35 per cent of its tin before the war. The administration of the Straits Settlement is in the hands of a Governor who is High Commissioner for the Federated and Unfederated Malaya States. The Malays are Moslems by religion.

Till the 19th Century the civilized races of Malaya owed their religion, their political system, astronomy, medicine, literature, sculpture and every thing to India.

The arrival of Indians in the Malaya region was neither sudden nor violent. An Indian trading ship would sail across the Bay of Bengal in the South-West monsoon to exchange beads, generally Indian but sometimes Roman, and clothes and articles of dress for gold, tin, ivory, camphor and other produce of Malayan forests.

### TEACHING OF RELIGIONS

Priests came and taught the ritual of great religions, Hinduism and Buddhism, in Sanskrit that was awe inspiring, because unintelligible to the crowd. The Indian pioneers counted among them Gunavarman a Kashmir prince, who perhaps visited Kedah in Northern Malaya and certainly visited Java, where he made many converts to Hinayana Buddhism before he passed on to die in 431 A.D. at Nanking.

The centres of Hindu influence and trade were Hinduized first by some Hindu icon some of the Indian immigrants married into leading Indonesian families in Malaya, Sumatra, Java and Borneo, passing into primitive tribal organizations the Hindu conception of the divinity of kings and inaugurating little courts that came to be centres of the religions, the learning and the art of India of their day.

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one eyed and the hairy as suitors to be rejected

The earliest Indian kingdom in the Malay peninsula was Langkasuka or the modern Kedah. Chinese chronicles tell how it was founded only 100 years after Christ. Langkasuka outlasted the period of Pallava or South Indian influence which by the eighth century was giving way before the Vishayana culture of the Pala kingdom of Bengal. The Pala period in Malay history saw the rise of a great Malay Buddhist empire Sri Vijaya, which controlled both the Sumatra and Malacca Straits to this day, the two sea gates to the Far East.

#### BUDDHIST SHRINE

An ancestor of one of the Srivijaya maharajas who by the ninth century ruled Sri Vijaya, conquered Central Java and was responsible for the erection of its most noble Buddhist shrines, including the world famous Barabodu. Many pieces of sculpture on Java's shrines rank with the sculpture of Indian temples like Belur and Lakhapura and are as supreme in the world of art as Kali is in the world of poetry.

Trade and law and war came to the Malay world from India. In the relic chamber of a Kedah temple have been unearthed miniature models of weapons, including swords and shields of types that occurs in the Ajanta frescoes. A broad spatulate dagger is of the shape of a dagger associated with Shiva in his demon form of Bhairava. Such a dagger was used in Tantric rites common in Sumatra and Malay in the 14th and 15 centuries.

#### INDIA'S GREAT GIFT

Hinduism began to give way before Islam in the 13th century of the Christian era, until in the end there was no part of the Malay world that was not Moslem except the small island of Bali.

From the cradle to the grave the Malay is surrounded by

survivals of Indian culture. Even his nursery tales are many of them derived from fables, the jatak tales and somadeva's Ocean of Story.

India found the Malay a man of the late Stone Age and left him a citizen of the world. It taught him the weaving of silk and embroidery and work in gold, silver etc.

### SANSKRIT ELEMENT IN MALAYA

Malaya is a muslim country and is dominated by Islam, yet the sanskrit still forms the substratum in the simple life of the people in that country. They use the following Sanskrit words in their language in their exact sense —

Suchi (शुचि) is pure and clean. Maha Suchi in the name of the All pure God. They use Swami, Swara, Swarga in the sense of स्वामी (husband) स्वर (voice) and स्वग (heaven) respectively. Sinya (सिंह) is an ancient title as well as a "lion". Singasana is the royal throne (सिंहासन). They use Setu for सत्य and Setiwan for सत्यवान् meaning faith and loyal respectively. Setra means an animal. Sarwa (सर्व) means all. They use Seroja (सरोज) for lotus and Surigala शृगाल for a Jackal. In their language Seri श्री means charm and beauty and Serinegri (श्रीनगरी) means the pride of the city. For curse they have Serspah (श्राप) For evening they use Senja (संध्या) For saltpetre they have Sendawa (सैधव) Sena (सेना) in their language means an infantry as well as an army. Chor is used for brothers sisters and even for an intimate friend. Rupawan (रूपवान्) in their language is used for handsome and beautiful. Warna means colour in their language. They use Rishi ऋषि for a sage. The Malayan people have not lost respect for sages and they still use the words in its exact

meaning in the remotest villages and jungles. They use Rata (रथ) for Chariot and Rasa (रस) for taste, flavour, sensation, feeling. It also means misery, a meaning which is so common in Ayurveda and has been preserved faithfully by the Malayalee people.

### LEGENDARY HISTORY

They have preserved the names of the heroes of Ramayana and Mahabharata, such as Sri Rama (श्रीराम), Ranjuna (अञ्जन) They have preserved the names of Apsaras and several divine beings like Vishnu and Shiva, Hanuman, etc. They have preserved Sanskrit titles such as Mantis, Raja, Maha-raja. Rahu is well-known as the dragon which attempts now and then to swallow the moon and thus causes the eclipse. Some of our words have been elevated to a higher sphere. Putra (पुत्र) means a prince, Puteri (पुत्री), means a princess, a fairy. Religious words are also found by the dozen. Puji is prayer and adoration. Puji-Pupan refers to the complimentary phrases at the beginning of the letter. Puasa (पूजास) is fasting. Pertewi (पेर्टेवी) is also known as Devi. Pertowi (देवी पेर्टोवी) Purna (पूर्णमा) is the full moon taken as the measure of time and hence a month. Pereksha (परीक्षा) is investigation, inquiry, examination. Pendu (प्रवान) means surpassing, supreme. Perdana Mantri is the Prime Minister. Pendita (पंडित) is a sage, a learned man. Prakerti (प्रकृति) is nature or character and Buddhi Perkerti (बुद्धि प्रकृति) is especially said of person of good disposition. Pati (पति) is a high officer of a state. It is a term used as component of many old names and dignitaries for example, Adipati (अधिपति).

Pada (पाद), Senipada, (शैक्षाद) are holy feet of a prince.

These word are used as royal titles. So also the word Paduka (पदुक) From words like these, it will be noticed, how deep the Indian tradition has penetrated into the people of Malaya. Hundreds of the words can be quoted from the Malaya language, but the above should be sufficient to illustrate the theme in hand. It is a pity that within the borders of India herself there should be people who should not avail themselves of the vast richness of the Sanskrit language and literature.



## HINDU CULTURE IN SIAM

### SITUATION, POPULATION AND NATURAL RESOURCES

Siam (Thailand) with its majestic and primeval forests is a land, full of shadows and full of mystic whisperings of the past. An eminent historian describes Siam as the melting pot of many races, peoples and tongues. In fact her rich soil and equable climate attracted different branches of humanity which settled there from pre-historic days. It has an area of 200,148 square miles and a population of 15 million. The population of the country is an intermixture of Indian, Chinese and Mongol Tibetans. There have been four waves of migration. In the first two Austro-Asians, Tibetans and Burmans and Thais went from Tibet and Southern China, respectively. The Thai immigrants adopted the script, language, religion, customs and manners of the people living in Siam which were all Indian. The first Independent King of Siam was Indraditya, a Thai Chieftain. The story of Hindustan's contact with Siam begins somewhere near the beginning of the Christian era or even earlier, when there was a continuous flow of traders and colonists from India to the South Asian peninsula, comprising modern Burma, Siam, Indo-China and Malaya.

Geographically the country is tropical with a vast coastline in the south and hill ranges mostly in the north. Siam's flora and fauna are almost similar to ours. The central part and the country which is washed by the Mekong and Menam with their many tributaries is extremely fertile. Her mineral resources are quite valuable and with the growth of industry, they will be utilised mostly in Siam. Tin, copper and iron have been mined and a fair deposit of rare metals like wolfram and precious stones like sapphires add to the country's wealth. Strata of sandstone resting on layers of permo carbonic limestone have supplied in the past materials for the architectural

and sculptural glory of the country. Blocks of green jade, as bright as emerald, have been unearthed in the past. A few streams of the north carry salt, the water of which is collected in shallow pools. The rivers are navigable far inland hence small sea crafts of yore could easily sail up to trade centres.

Forests of Siam yield valuable timber some of which can be fashioned into intricate designs of which her artisans are honestly proud of. In fact most of the telescopic roofs and their fixtures which display fine wood carvings are built with indigenous timber. Hot springs there are, which have medicinal value. Such a country where nature has been bountiful in her gifts was sure to invite humanity from remote parts.

The entire south eastern peninsula shows traces of neolithic man whose axe head celts have also been found in Siam, Burma and Indo China. The reason for their absence in the Central Siamese plain may be that this portion is of recent geological origin. Probably the sea had not then retarded and the landlevel was not sufficiently high to permit human habitation during the stone age. At the dawn of the historical era the whole area was peopled by Negritoes whose scattered tribes are to-day found in the districts of Rattanakiri and Pataleong of Siam as well as in the hills of Malay and Indo China. The Negritoes were probably driven to less accessible places when the hordes of the Proto-Australians reached this corner of the globe from their Mediterranean home. In their eastward spread, they covered India and the maritime districts of Burma. From thence they ranged all over the Malay Peninsula and the East Indies.

The next wave that traversed Siam on their journey for fresh means of subsistence was that of the Proto-Malaya from their abode in the highland of Tibet. They crossed the hill barriers of Burma and Siam in order to reach the western shore

of the Gulf of Siam. The main group settled in Malaya, but as they multiplied, a branch of them moved up along the coast of the Gulf and penetrated into Cambodia and lower Cochin China. Again they must have branched out and set for Southern Annam. It was their descendants who came to be known as the Chams and according to the records left by the Chinese the Hindu colonists met them in about 192 A.D. This was the beginning of the powerful state of Champa which lasted for a couple of centuries at least.

Like the Proto-Malaya, a branch of the Austro-Asiatics filtered through the hilly regions of the north. The people occupied the territory between Burma and Annam from the days of their megalithic civilisation. Fortunately for their descendants, an early contact with the Aryan culture changed the Mons of Burma and Siam and the Khmers of Siam and Cambodia into powerful nations who became later on founders of mighty states.

The annals of pre Thai-Siam open with the story of the growth, exploits and the fall of various Mon and Khmer principalities. Of the earliest states Haripunjaya and Dvaravati were by far the most important, but we know very little of them.

All that we can definitely state regarding Haripunjaya are derived from seven stone inscriptions engraved in old Mon script. These were found near the site of the old capital which Cunadevi, a Princess of Lavo, founded in 654 A.D. It continued to maintain its Mon government till the beginning of the 13th Century and it repelled successfully an unprovoked aggression from the south in the 12th century, the Khmers of the Menam valley never could conquer Haripunjaya which was burnt to the ground by the Laotian chieftain Mongrai in 1313 A.D. The seat of the new government for the old principality was established at Chisng Mai.

## CONNECTIONS WITH INDIA

The relations between India and Siam were maintained regularly and the finds at places like Sri Dera prove beyond doubt that the Hindu colonists penetrated far inland.

A historian of the Wu dynasty (258-65 A.D.) mentions that the Chinese Embassy to India employed a port of embarkation called Tan-Kiao lo on the Gulf of Martaban. To facilitate this transhipment across the peninsula a port of disembarkation was necessary on the Gulf of Siam. If "Tan Kiao lo" is identical with Ptolemy's city Tikola and with modern Tikkut it would be fair to surmise that the east-coast gateway for the transpeninsular route should be Bandon of these days. Very probably, the port of state of Chaiya was situated where Bandon is to day.

The remains of an early civilisation have been discovered in nearby regions which link them with the central South Indian sculpture of the same period. The wheel of law and other symbolic representations came from Ceylon via Ligor, and that a regular intercourse was maintained from the time of the Dvaravati kingdom could be proved from the abundance of Indian motif in sculpture and architecture. As direct sea routes to Cambodia were known to the Hindus, it is more likely that the technique of Indian Gupta sculpture which came into vogue six hundred years earlier at Amaravati reached Angkor Bo in straight from the source and not through Dvaravati where craftsmanship was not as magnificent as that of the Khmer city.

During the 12th century, the Cambodians under Jayavarman II dominated over the states of Siam. There are bas reliefs of Mon soldiers in the Khmer army and this military obligation arose as a punishment for the Mon insubordination. The Khmer paramountcy was short lived, for we find the

Dvaravati people free once more. But the decadence of the Mons had set in and the decline of Dvaravati and Haripunjaya was hastened by repeated onslaughts of the Thais. The Mons gradually lost their political bold and slowly merged with the conquering people through intermarriage. They adopted the Thai tongue and their manners and customs. The Mon script persisted for a long time as did the Hinayana School of Buddhism to which they belonged. The Mons that we see to-day in Siam, are not the ancient stock that founded Haripunjaya and Dvaravati. The present Mons first came to Siam in 1584 A.D., again in 1663 and 1774 A.D. and their exodus terminated in 1818 A.D. Like the Mons of yore, the latter people too accepted Thai leadership and possessed no legend regarding national ambition other than that of the ruling race.

### THE THAIS

The Thais originally bailed from the southern reaches of the Hwang-Ho and the Yang-tso-Kiang where some tribes show marked racial and linguistic affinity to the Thais of Siam. The chronicles of the Lak Thai speak of two independent Thais states, N'akon Pa and N'akon Luang in ancient days which in all probability owed allegiance to the Chinese, however nominal it might have been. The Thais always displayed an indomitable love for freedom and were too turbulent for the Chinese to control. In 69 A.D. the Thais rose in arms and it took nine long years for the paramount power to quell their rebellion. A horde of the rebels had to be chased across the frontiers and these ultimately found their way to the Northern Shan States. Those who remained behind, left the authority in peace for the next hundred and forty seven years at the end of which period they gathered once more strength to challenge the Imperial troops of the Sze-Ch'uan Government. The contemporaneous remarks to the Thais are far from being complimentary.

The first Thai settlement perhaps germinated around Chieng Rai and the Prince Prom who erected the city of 'Java Prakar' was probably a descendant of, if not identical with, the Khun Borom of Tagaung fame. The word 'Prakar' in Sanskrit means a wall and probably the city was intended as a fortified outpost to counterbalance any attack made from the south of Chieng Rai district.

Even when the Thais were placed firmly on the soil of modern Siam, they did not hesitate to marry into families of non Thai origin. Not only they accepted the daughters of the conquered but gave theirs to appease chieftains more powerful than they were. Thus Laos Mong (the name suggests an interbreed between a Thai and a Mon) the twenty-third ruler of Chieng Sen (who might have another name at that time) married a princess of Chiengrung and the fruit of the union, the famous Mongrai, was always looked upon as a Thai chief. This marriage probably cemented the breach between various smaller Mon rulers and the growing Thai monarch of the north so that later on Mongrai could count on their neutrality when he swooped on Haripunjaya. But no attempt to consolidate the petty principalities was successful, before the Khmer rule in the Lower Menam valley could be destroyed. The various coins unearthed in modern times bear witness to the existence of a number of coin-issuing states, specially in the north.

There is little doubt that the northern states were inhabited by men of great culture even from remote times. Old coins excavated in the northern region are peculiar in shape, and the Chieng money often shows the names of the states stamped on them as well as their respective values.

That the Thais came in separate waves at different epochs can be seen from their scattered existence in Siam of to-day.

Those who occupy the Mekong region are the Thais proper; there are those settled at Ubon and Roi Et, called the Thao Grua; those who occupy the North Eastern Province are called the Lao, the Thai folks of Udon are known as Thai Viengs. Different groups of the same etnic origin are seen at Sakh, Nakhon Siem, Pitsanulok (Vishnulok) and in the Perak area. Also, other the Thais number over ten million souls who inspite of marked local differences (which point to the fact that they could not have all arrived at the same time), of dialects, manners customs, may even of wearing apparel are trying their utmost to solidify into one people, homogeneous in all respects. Petty dissimilarities will vanish as better means of communication are established and the quicker exchange of ideas between two remote groups are made possible by spread of uniform education. Signs are not wanting for this ultimate fusion and loose federation of several races living in the same geographical area had already been achieved when the autocratic kingship of Siam was replaced without bloodshed by the National Council of the Thais.

From the very outset, the Thais appear to have enriched the country of their adoption by introducing crafts that were unknown to the land. One of these was ceramics. The Khmers who preceded the Thais excelled in metal work which they learned from the Hindus but they could produce only fragile slightly glazed, baked, clay wares.

It was not Ceramics alone which received the Thai patronage. The Khmer domination of the Mekong Valley was responsible for the propagation of Cambodian ideas into Siam, which were adapted to Thai conception when the table turned and Siam became the Khmers under her power during the 13th-15th centuries. Pictures, mural paintings and ancient floral flourishes were all preserved but given a Thai outlook.

## HINDU CULTURE IN SIAM



SIVA (Bronze)



VISHNU (Bronze)

## HINDU CULTURE IN SIAM



SIVA (Bronze)



A DEITY (Bronze)

If the lack of novelty was responsible for the inactivity of creative art, the same cannot be levelled against the evolution of Siamese alphabet and literature. Though the Thai character might have originated long while back, they must have been profoundly impressed by those of the Khmers. The language of the Thai covers an extensive terrain which calls for means of quick transport and communication. This increased the time taken in covering it. As this was not possible before the end of the 19<sup>th</sup> century the manner of writing and the way of pronouncing the same word has been varied. Some of them retained Hindu alphabet while others have altered it. Some prefer inclined to write in horizontal lines and others prefer vertical columns. Some have preserved the original forms and others have transformed them. Some write from right to left, while others do the reverse. But as until King Ram Khamhaeng ascended the throne in Suriyothai the final forms of the Siamese letters were decided upon. Ram Khamhaeng's own inscription states 'Heretofore these strokes of Thai writing were not. In 1205 of the era, year of the Goat, Prince Khun Ram Khamhaeng, sought and directed in his heart and put into use these strokes of Thai writing. And so there are these strokes of Thai writing because that Prince employed the same'. It clearly points to the fact that Prince Khamhaeng did not invent Thai alphabet nor the script, but simply elaborated them. The initiative he took in 1238 A.D. was at first slow in its application, but it tolled the death knell to the archaic Mon script, which had been hitherto exclusively used in all writings of Siam.

#### CONNECTIONS WITH CLIFFORD

It was one thing for an enthusiast like King Ram Khamhaeng to evolve a new script and have a tablet engraved in the same characters for commemorating the occasion. It was quite another matter to ensure its application nation wide

The Khmers and their late subjects, the Mons, were naturally loth to forgo all of a sudden the manner of writing they were so long familiar with, in preference to a new one, their conqueror wished to impose upon them. Besides, the Aryanised races could only think even of their mundane affairs in the light of their religion. The literary efforts of the age were confined to the belief they cherished. Hence composing or transliterating chiefly centred round religious themes and dogmas, which only monks were educated enough to undertake. The preponderance or the diminution of works on any special tenets varied directly with their growth or their decline in popularity. Moreover, monasteries were not only depositories of manuscripts but monks were also largely responsible for the spread of sacred and secular education. King Tissaraja might be hailed as having given an impetus in the right direction to the literary movement of the day, when he established the direct spiritual bondage between his principality and Ceylon. In 1361 A.D. the Ceylonese Theras visited the Sukhothai monasteries but a steady inflow of Pali texts and annotations only ensued, when the Siamese started voyaging to and studying at the fountain head of Theravadism. This promoted the transliterations of Pali works into the script of the country and the Khaphaeng alphabet had at last a fair chance of being accepted by the majority.

This change in writing was thus gradual in coming. It was the same case with the north where the Kamhaeng script travelled not long after its inception in the south. At the outset the scribes and the scholars of Chiang Mai disconvenanted its introduction inspite of the fact that Thai was in all probability the court language. True it is, the Han punjaya had lost her political ascendancy, but the mass of the north who had enjoyed freedom for a longer period than that of the south retained much of their cultural and religious liberty. The popular medium of expression as well as the

style of writing continued to be Mon, the monumental script of which added gracefulness to the marginal orientation of manuscript folios. The decoration of manuscripts passed on to the Thais as a heritage from the Mons of the north. What was more the Mons of Haripunjaya were more closely related to their brethren across the Burma border than to those of Dvaravati who had imbibed Mahayanism from their Khmer masters. According to the Camadevamsha, Pegu and Thaton spoke the same idiom as that of Haripunjaya, which was known then as Ramanna. The people of Laos still employ "Isksaro Ramano" in their writing and the old Monscript of the north resembles a good deal the characters engraved on the little tablets found at Pa-an.

Theravadism which Haripunjaya professed migrated there from the Silwin Irrawaddy basin at the time when Sons and Uttra were commanded by Emperor Asoka to preach the gospel of Gautama to "Subanabhum (Burma)". Perhaps Haripunjaya never came into direct contact with Buddhist India. By the sixth century A.D. Theravadism gravitated to Kanchipuram and letterings on fragments of Buddhist texts discovered at Prome (Srirkshetra) suggest that the latter town was the corresponding foyer of this particular creed on the eastern shore of the Bay. With the destruction of Prome, religious centres at Hsunswati, Sudhammapura and Pagan began to predominate, from where Lumphun and Chieng Mai drew their religious inspiration.

On the fall of Haripunjaya the monasteries at Nabbisipura began to achieve distinction. Even four years after the Ceylonese Theras visited Sukhothai, King Kalan sent for Udumbara Mahaamuni, a monk of Pegu who had studied his doctrines at Ceylon for carrying on religious reforms. According to another authority it was Sumana, a disciple of Udumbara who was sent for religious reformation in his territory by Sa-

Dhammaraja of Chieng Mu. Fifty three years later, thirty one monks from Nibbisipura voyaged to Ceylon and studied there for six years. The monks were then ordained at the Kalyani Mahavihara and on reaching the shore of Siam they toured through different monasteries and reached Nibbisipura in 1130 A.D.

### TANTRIC BUDDHISM IN SIAM

Theravadism was already overburdened with Tantrism and the worship of spirits and ancestors by the Sinhalabikkhus purged Theravadism of this the excesses of tantric Ariism. No doubt tantric Buddhism preceded Theravadism in Upper Burma from where a weak strain percolated to Harikunjara. Thus, Buddhist Tantrics included the cult of the serpent in their religious programme to which Dhammikara Atisha of Bengal made an important contribution. We do not know if the grosser aspect of this esoteric Buddhism was traceable to a vastly learned and widely revered son of Bengal, but that its votaries lived an extra cononial life can be proved by the demand by Tantric monasteries for these articles from the peasantry of the neighbourhood. It can also be proved from the statement inscribed on Nandamanna stele. There are also executed in the temples at Minnanthu which were drawn sometimes after 1255 A.D. which depict besides the fight between the Prince of Evil and the erstwhile heir-apparent to Kapilavastu but also portary four handed or six handed Avalokitesvaras closely embracing their saktis called 'Tara'. These secret practices required that the monasteries should be in the heart of the forests away from the city. Probably the sect of the Ariis or the Aranyakas was the more aggressive of the whole group. The monasteries of the north like those of the south, began to collect an enormous number of Pali texts and commentaries from Sinhaladwipa and employe

## HINDU CULTURE IN SIAM



LAKSHMANA and SUGRIVA

## HINDU CULTURE IN SIAM



SITA AND TRIJATA ON PUSHPARATHA

scholars to transcribe them into vernacular scripts. The reverence for Pali grew to such an extent that even local works in Buddha's own tongue came to be composed. One of these was the semi historical sketch 'Jinikumudi' from the facile pen of Ratnapanu of the Rattanaka Mahavihara at Chiang Mai.

From the above it must not be presumed that the Vedic religion was altogether snuffed out of Siam by the spread of Buddhism. It was contrary to the Aryan code to despise another cult. Savism or Vaishnavism was introduced when the Aryans first colonised. In Champa, for example, Savism had been deep rooted for seven to eight hundred years when Buddhism made its debut. Yet from the very beginning a spirit of tolerance must have prevailed or the new creed could have never established itself. This is indicated by the fact that two viharas and two temples were dedicated to Dava at Vo Cinh by a Buddhist Chief like Lakshmindra Bhunuswami whose ardent devotion to Buddhism earned him the posthumous style of "Parama buddhaloka". He founded one shrine to Lokesvara and one temple to Bhadresvara at the same time. Under the Khmers the same tolerance was maintained at Angkor region where a insignificant Vishnumurti still bears witness to it. This respectful indulgence was a legacy Cambodia inherited from Funan. It is recorded that Sakya Nagasena an eminent Buddhist who flourished at the end of the fifth century A.D glorified the 'god of gods'.

At the time when Dvaravati was part of Funan, the images of Dvarapalas, Ardhanaris, Yakshas and Vishnus were probably taken direct from India. These have recently been excavated at Pra Patom and Pong Tuk and constitute the evidences of the earliest specimens of sculpture in Siam. Probably these two towns mark the region where the Aryans first colonized. Dvaravati remained essentially

Hindu as long as Chaiya and Nakon Sri Thammarat continued to be the stronghold of Brahmanism. These foyers of Vedic thought also became the footholds of Buddhism, according to an inscription in the fourth century A.D. If Haridivardhan could alternately worship Hindu deities and Buddha, it would not be astonishing that Dharmmaraja, Asenished Thai ruler of Chiang Mai who invited Sunan, the pupil of the illustrious Udayabara, to his court for reforming Buddhism in his principality, should erect the murtis of Siva and Vishnu. In contemporary Sukhothai which was predominantly Hinayanaist, Vaishnava influence was still extant as indicated by the wheel and the fish motif on its ceramics.

### SCULPTURE IN SIAM

The sculpture of Siam, like all her cultural activities, was built around religion. Whether of Indian origin, Mon-Indian, Mon-Khmer, Khmer, Khmer-Thai, or of pure Thai source, only divinities or the symbolical representations of doctrines were sculptured, in one word murtis always were chiselled so that the populace might adore and revere. The earliest specimens were Brahmanic idols, and it was only when Dvaravati had succeeded for some time from Funan and Hinduism had been 'on the wave' that the Gupta style was introduced.

To realise the true significance of Siam's sculpture it is essential to study the same against its architectural background or one would fail to appreciate the enormity of some of the ancient undertakings and gauge properly causes responsible for characteristics developed locally. Detached from their original home and carried miles away to museums for preservation and future references, the reliques excavated front among the ruins of yore, become only objects of art and curiosity. They fail to contact with

legends and traditions with which the main body was connected and much of their charm is lost when they come to be venerated as holy things Cataloguing and indexing them for facilitating the researches of a historian can no doubt be best performed in institutes specially built for housing them but wherever it is possible ancient monuments should be repaired and rebuilt according to the old plan and design so that they would once more be able to give us the correct interpretation of the motives of their founders Those who wish to forge anew the lost links like those of Siam's past history ought to visit towns where monuments still stand intact as mute witnesses to her erstwhile glory and inspect the sites where among the debris reliques are being collected piecemeal Systematic work by careful investigators has been happily started From NAKON SRI THAMMARAT which lies in the mid coastal line of the peninsular projection of Siam to CHIENG SEN which forms one of the northernmost outposts of Thailand, a chain of cities will be found most of which cluster around the rice districts of the fertile valley of the Menam and her tributaries This chain may be said to represent the cultural backbone of the Thailand and many of the towns still proclaim the aesthetic conception of their founders A few of the old towns are to day abandoned or reduced to mere hamlets overgrown and overshadowed by tropical forests but many of them are easily accessible and are still centres of political and economic activities

Thus NAKON SRI THAMMARAT (Dharmarashtra) is at present the chief town of a province and the hills of Prong and Liung still secure it against land invasions It lies about seven miles and a half from the shore and old city walls which exist to this day enclose a rectangular area of fertile land covering 39 square miles Apparently its position has been responsible for its having been one of the strong

holds of early Brahminism which probably flourished vigorously under Funan and Kambujadesha and continued to maintain a dignified course under Shri Vijaya and Sukothai.

### MAHYANISM IN SIAV

The Khmers of the south professed Mahayanism like the Mons whom they dispossessed of the Lower Mearim Valley and some of the puissant monarchs like Shivavarmi I and Jayavarman VII were its staunch supporters. Its dogmas were written in Sanskrit instead of Pali but its heresies was most marked. For Siva and Buddha often changed places in devotional institutions which caused little sectarian friction. Instances of this catholicity are not wanting in Sumatra, Java and Siam. Religion and cultural inspiration from northern India followed mostly the route of the pagodas and the transpeninsular channel. Moreover the Mon-Indian School responsible for the evolution of the Dvaravati-Gupta style greatly influenced the Khmers who literally dotted the Khorat Valley with their creation. The symbolic representation of Buddhist doctrines was a pure Gandharvan concept. It loved to depict the first Sermon of the Blessed One delivered at the deer Park of Benares by sculpturing the wheels of the Law and gavelles—and it is this portraiture which leads us to believe that the .....

HINDU CULTURE IN SIAM



INDRAJIT ON AIRAVATA

HINDU CULTURE IN SIAM



GARUDA RELEASING LAKSHMANA FROM NAGAPASHA

Sri Lakshmi Printing Press  
Delhi

*By the courtesy of*  
*National Museum - Bangkok*

Not only did the Hindus colonise maritime districts of Siam but from early times penetrated deep into countries in the Far East and opened up areas miles away from the sea shore. One such place was SRI DVA the ruins of which lie today close to Petchaburi buried in the dense forest of Central Siam. The epoch attested to the infiltration of Hindu thoughts and culture of the contemporaneous period of Indus civilization to the Guptas of Northern India and others to the Pallavas of the South. The town of Sri Dva probably constituted the capital to one of the vassal states to Kuvalayana's high embankment still marks the encircling city wall of vor. The small temple built in the style of North Indian place of devotion during the fifth and the sixth centuries probably marks the centre of this ancient metropolis. That it was of Brahmanistic origin is borne out by paleographical and iconographical evidences excited at its neighbourhood.

The inscribed stone is of a peculiar shape. As it exists today it is a slab fashioned into a pyramid at the top having a wedge like bottom. Only six disconnected lines constitute all that is 1 ft of inscribed matter. They are too disjointed to make any sense. The characters inscribed suggest that the date of the engraving was the fifth century A.D. That it was not a Mukhalinga but a foundation stone need not be doubted. It must be however regarded as one of the oldest mile marks in the history of the cultural exponents of the Aryans the earliest being those of Bhadravarmati at Volcani. The murti certainly proclaims the close relation of Sri Deva and Amaravati. Perhaps they were the oldest tokens of the Gupta art in the Indo-Chinese peninsula. Like the inscription the murtis are not intact either but they show the master artist who could not only handle his tools with graceful flexibility but he could also afford to be simple in his design.

## INFLUENCE OF SANSKRIT ON THE SIAMESI LANGUAGE

Their general language is also replete with our words, e.g.,

कात्पय meaning two or three articles, several कथा is a discourse fable, the magic rhyme of magicians कथाशोप means a dead person One whose behaviour is vile and despicable is called कदाच। Correspondingly कदाहार is harmful food कनिष्ठ is the antithesis of व्येष्ट कनिष्ठ भगिनी is a younger sister कन्यका पति is the son in law कपट is intrigue, deceitfulness कपट लेख is false statement or a forged document करणी is the method of finding the square and cube root This is a word from लोकावत। कर्मकार means the Governmental Official Committee or a Department It is shortened to कर्म. The Irrigation Department is known as कर्मजलप्रदान. Mining Department is कर्मज्ञेयकृय. कमधमकार is the ecclesiastical Department कमनगरादर is the Department of Municipal Affairs कर्णपोचर is the range of hearing, while कर्णजप is an informant or one who purposely implicates another कर्णधार is a sailor, a pilot कर्मकार परिदृ is the Director of a Company कर्मकारिणी is the designation of a committee formed of ladies कर्मवाचा is the passive voice in grammar कर्मशाला is a workshop while कर्मशूर is an efficient workman कर्मसंवादिक is the executive of an association कर्मसपादिक सभा is the executive committee कर्मसाथी is a co worker, a partner and an assistant त्रिकोण is a triangle त्रिकोणमि ते Trigonometry बोजगणित Algebra, रेखागणित Geometry, पाटीगणित Arithmetic गर्डनिंदा is slander ऐश्वर्य is authority, sway, rule, dominion ऐश्वर्य, सपत्ति is the treasury of the state ओऽप is lip while ओषुज means the letters produced by the

lip, औषधिकर्म means healing by medicines औष means flood an inundation कामोष is the flood of sensual desires अवकाश is opportunity occasion एकचंद्रु is one eyed एकनन means individual, the chief, a leader एकपुरुष is a peerless person एकमति is loyalty एकमय is uniformity प्रधाज is a monarch एकसार is important papers, files or value प्रधनचन is the singular number in Grammar उष्मा is vapour, steam उंगर उपायोग is the time nearing the break of the day उपयुवराज is an honorary rank उपराज is the Viceroy उपयोगदूर्विद is the modern coinage for a preposition The last word that I may quote here is उपचंद्रु, used for eye glasses as well as for a telescope.

### INFLUENCE OF HINDU CULTURE IN SIAM

Hindu culture has left a deep mark on Siam. The whole country side is dotted with ruins of ancient Indian architecture. The fine curves and the lofty style of these edifices—mostly temples or palaces—the wonderfully carved figures of gods and goddesses from Indian mythology other Hindu work and the chiselling in general speak of Hindu culture. The names of almost all cities of Siam are of Sanskrit origin. Thus we have Rajpuri Avodhya Nakhon Pithom (Nagar Pratham) Nakhon Shree Tamarat (Nagar Shree Dharmaraj) and the like. In many cases the original names of pure Sanskrit derivation have been badly twisted out of shape and disfigured due to neglected pronunciation as will be apparent from some of the instances quoted above.

The Pagodas, Buddha images and stone figures there show how great was the influence of Hindu culture in Siam. Imposing statues of Lord Buddha form important landmarks all over Siam. Here as in China the figure of Lord Buddha has not only a serene amorphous smiling the like

of Chinese anatomy. It has distinct Indian features. The image is seated on a huge lotus pedestal and is dressed in Hindu costume showing the unbroken influence of Hindu culture over Siam.

The script of the Siamese people is the Pali script which implies that their alphabet and vocabulary is entirely Sanskrit. In the ancient past even the spoken language was pure Pali but centuries of malpronunciation have transformed it into the present Siamese language. Thus the word Acharya आचार्य when written by the Siamese people in their script can be easily understood by any Indian who knows Pali but in actual conversation they pronounce it as Achin आचिन. There are words like Rotchika jor (meaning a bicycle) and Rojor (a motor car) which are the dishonorable forms of the Sanskrit words Rath Chakra Yantra and Rath Yuth respectively. The name of every Siamese man, woman or child is of pure Sanskrit origin. They all know the meaning of their respective names. Thus they have names like Prajadipil Anand Mihidal Bipul Sangram Siddhithra and such others.

In the royal family of Siam they still maintain the tradition of speaking in pure Pali among each other. So also are the ancient Indian rites of coronation and other ceremonies still observed. Like the thread ceremony in India there is a parallel ritual observed among all Siamese when a boy who has come of age dons saffron garments ready to accompany his Guru to his jungle retreat for prosecuting his studies till he is twenty five years of age.

The present royal family is the Chakri Dynasty. Chakra is divine emblem associated with Lord Krishna in Hindu mythology as we all know. Six ruler of Siam in the past assumed the name Rama and they were respectively designated as Rama I Rama II Rama III etc.

The Royal temple in Bangkok with an emerald image of Lord Buddha consecrated in it has the whole of Ramayana painted on its walls Old historical or mythological plays in Siam agree in almost every detail with Indian plays treating of the same subject

About thirty years ago, the costume that Siamese men and women wore, was but a form of the Indian dhoti or saree But then a Doctor Premier made it compulsory for them to adopt the western mode of dress in public life Since that time females in Siam have been forced to wear blouses, skirts and hats while males had to stick to trousers, coat, tie and hat Trying to divest Siam of every oriental trace, even the old name Siam was discarded for a more modern one Thailand Now again there is a reaction in Siam in favour of oriental culture

They have readopted the name Siam and annulled the regulations enforcing a western type of dress The word Siam is in origin, 'Shyama,' meaning dark' in Sanskrit When the Aryans settled down in Northern India, they found these neighbouring people, not so fair as themselves, hence they designated them by the word Shyama (or Siam) Though the Siamese have been quick in adopting the old name they have not been so quick in reviving the old mode of dress, which they were forced to give up

Some seventy five years ago the Siamese were not very different from Indians in their features, stature and complexion The then Ruler of Siam thought in his own way that an intermixture with the Chinese would make his idle people more industrious He, then, encouraged marriages with Chinese, as a result of which a typically modern Siamese has more of Chinese blood in him than Indian.

To become a Siamese scholar one must be well-versed in Sanskrit. Hence it is very easy for an average Indian to gain mastery over the Siamese language. One has but to master the peculiar pronunciation everything else in just the same.

### NEED OF HINDU MISSIONARIES IN SIAM

Even in these days there are thousands of Indians, who have settled down in Siam. There is lot of scope for Indian preachers, of a sacrificing spirit to go and to establish the old cultural link between our country and theirs. One such apostle—Swami Satyananda Puri—who unfortunately died in an air crash in march 1942 lived and preached for many years in Siam.

He was a young Bengali sanyasin who went there at the instance of the late Shree Ravindranath Tagore. Having gone and established himself there he soon attained mastery over the Siamese language, being a scholar of Sanskrit. He has written many books in Siamese. He founded the Tissa (Siam) Bharat cultural Association in Bangkok, which has a library and a building of its own. The young Swami's puritan habits and amiable nature won for him the esteem of the Siamese people. He was very widely known all over Siam by the endearing title of (i e Acharya). He enthusiastically took up the cause of Indian independence in the year 1942 when an opportunity offered itself. He died in an air crash on his way to Tokyo in the month of March of the same year.

Extensive archaeological research conducted in Siam would definitely reveal that Hinduism in its pure form and not in the Buddhistic garb, actually held sway in that country for thousands of years. The wonderful expanse of Indian culture of which we have abundant proof to this day was only made possible by the sacrificing and adventurous spirit of an old set of people designated, the

Brahmins," Intrinsic qualities of the culture itself were also responsible for the depth and expanse of its wide sweep,

It is this dynamic spirit and culture of old which we must try to revive and it is bound to give us marvellous results as in the golden days of old

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Mantras AND Stotras  
OF  
Greater India

# Mantras And Stotras OF Greater India

## मार-विजय-स्तोत्रम्

जितमारकर्णि जगदेकगुरुं  
 सुरयज्ञमहोरग्वैत्यनतम् ।  
 चतुसत्यं सुदेशितमार्गमिमं  
 गुणमेधमहं प्रणामामि सदा ॥१॥  
 भवभीममहोदधिमध्यगतं  
 कृपणार्थरवं समवेद्य जनम् ।  
 परिमोचयितुं य इह प्रणिधिं  
 प्रचकार विहस्तमहं प्रणवः ॥२॥  
 मिरिराजनिभं शरदिन्दुधियं  
 सुमुखं सुभुजं वररूपधरम् ।  
 सुग्रंगतमप्रतिमं सुग्रतं  
 प्रणतोऽस्मि सदा जगदर्थकरम् ॥३॥  
 कनकश्रभया परिषीततनुं  
 वरदुर्दुभि तोयदबल्गुरुवम् ।  
 गजहंसविलम्बितधीरगतं  
 शिरसाऽभिनवोऽस्मि गुणैकनिधिम् ॥४॥  
 वरुणाक्समीरचलैन्यनैः  
 स्फुरदुष्मद्वाशनिभीमरवैः ।  
 नमुचिप्रदैरप्यशक्तिधरैः ॥५॥  
 चलितोऽसि विभो न हि कुविकृतैः ॥६॥  
 लवलीफज्जपाएङ्गुरकर्णपुटाः  
 कुचभारविनामितगामज्जताः ।

सुराः  
 स्वस्तिर्हैः द्वये द्वये द्वये ॥६॥  
 तरवेः शुभ्रमस्तवकाभरणा  
 यहुरन्नसद्यचिवाश्च नगाः ।  
 न तथाऽभिरताः जनयन्ति सतां  
 जनयन्ति यथा तव वीरगुणाः ॥७॥  
 क्षुटचित्रपदं वद्युक्तियुतं ।  
 गमकं वर्धनं तव कर्णसुपम् ।  
 शुभमार्गफलं प्रसमीद्य जनाः ।  
 न श्रुणन्ति पुनः द्वये द्वये ॥८॥  
 इति वा शरण समवेद्य जनाः  
 न पतेन्त्यपि कल्पशतीनिरये ।  
 विनिदृत्य च दोषरिपूर्व वहुज्ञान ।  
 परियन्ति शुभं धरमोक्तपुरम् ॥९॥  
 तव सौम्य तथाऽप्यभिभूतवनः  
 न विराजति शोतकरो गगने ।  
 तव काञ्चन कुंकुम संप्रभया  
 प्रभयाऽभिहृतो न विभाति रविः ॥१०॥  
 तव नाथ शुभे वदनाम्बुद्धे  
 क्षयनभ्रमरा निष्ठतन्त्रित नृणाम् ।  
 प्रतिद्वुद्वले कमले विमले ।  
 भ्रमरा इव पुष्परत्नाकुञ्जिताः ॥११॥  
 इति वोटकमन्त्रवरैरतुलैः  
 परिकीर्त्य मेया तव वर्णलवान् ।  
 यदुपार्जितमद्य शुभं विपुलं  
 शिवमस्तु तसो भुवि देवनृणाम् ॥१२॥  
 ॥ भारविजयस्तोत्रं समाप्तिः ॥

## मञ्जु श्री-बोधिसत्त्व-मङ्गल-गाथा:

प्र ज्ञान्न सङ्गकुलिशोद्भवबोधिचित्तैः  
 मञ्जुश्रिये विमलबोधिसुखाभिपेकैः ।  
 यद् मङ्गलं जिनवरः सुसुतैः सुगीतम्  
 तद् मङ्गलं भवतु ते परमाभिपेकैः ॥१॥  
 श्रीबज्रसत्त्वगण्मण्डलसम्प्रवेश्यैः  
 लास्यादिभिर्भुवनसारविलाऽदनीभिः ।  
 यद् मङ्गलं सुखकरं प्रवरं प्रगीतं  
 तद् मङ्गलं भवतु ते परमाभिपेकैः ॥२॥  
 अत्यन्तसाधुचरिताविशयैरशोपान्  
 सत्त्वान् विवाध्य सरवं सुगताभिपेकैः ।  
 यद् मङ्गलं सुरवरैरपि तैः प्रगीतं  
 तद् मङ्गलं भवतु ते परमाभिपेकैः ॥३॥  
 श्रीनान् त्रिलोकविजये वरमण्डलाऽभ्ये  
 त्रिलोक्यराज्यविजयोचमनावसेकैः ।  
 यद् मङ्गलं सुरवरैः प्रणतैः प्रगीतं  
 तद् मङ्गलं भवतु ते परमाभिपेकैः ॥४॥  
 नानाभगद्विनयसारसोज-पाण्यैः  
 सम्मूढरत्नमकुटाऽविजयाभिपेकैः ।  
 यद् मङ्गलं कमलरागविशुद्धिगीतं  
 तद् मङ्गलं भवतु ते परमाभिपेकैः ॥५॥  
 आकाशगर्भमण्िरलविभूतिरन्यैः  
 सर्वार्थसिद्धिसुखदस्य महाभिपेकैः ।  
 यद् मङ्गलं सुभविभूतिकरैः सुगीत  
 तद् मङ्गलं भवतु ते परमाभिपेकैः ॥६॥

पट्चक्रतिंशुममद्वजगीतिकायो  
 यत् पुण्यरत्नवरमत्यतुलं मयाऽप्तम् ।  
 तेनाऽस्तु भवगतभूमिमहाभिपेतः  
 प्रीतो विशुद्धवरकीर्ति स मञ्जुनाथः ॥७॥

## भगवत्या आर्यताराया दण्डक स्तोत्रम्

नमस्तारायै ॥ भगवति वरदे ज्ये देवदैत्योर्गेन्द्रादिभक्तिगणामा-  
 कुञ्जाद्यन्तालौकचूडामणिव्युदिक्षताऽत्यन्तकान्तरभाजाजाज्ञोदपादाम्बुजे  
 घोरसंसारतोयाणंवान्तर्गंतोत्तातिराशेष्वलोकान्तराले मधेष्ठवा-  
 यातनायोद्यते वामपाणिस्पूर्णसितेन्द्रीवरानोदलुडधान्तिपक्षानिलाजोल-  
 कान्तालकान्ते कुपाविष्टचित्ते परार्थप्रवृत्ते शरण्ये वरे देवि भक्त्या  
 नमामि प्रसोदानुकम्पस्त माम् ॥१॥

सितखरन्तरराम-भीमाभिधात-द्विधाभिन्नमत्तेभुम्भास्थिमस्ति-  
 ष्ठपकुद्धउलाऽध्यक्तरकुद्धउपाटलास्तन्तभास्वद्धुटालं विशालास्यरन्त्वा-  
 स्थरकाद्रसारङ्गमांसस्वज्ञदूष्यर्थशनमावासितारण्यमातङ्गपूर्णं जलद्वोम-  
 निधूरकालान्तजाचिर्ज्वलन्तं प्रदीपान्तनेत्रनेत्रद्वयाभासुरं घोरदंष्ट्राकरा-  
 लाननं विशुरन्त नितान्तप्रचण्डं मृगेन्द्रं कुधात्तं प्रसन्तं वेने कातरस्तवद्  
 गुणीघानुजातमृतिः पश्यति स्वमित वत्त्वएविश्वनं भक्तियुक्तः  
 पुमान् ॥२॥

गलितकरटदानपान तुरायावभूङ्गावज्ञामुक्तमहुरनादाहितकुद्धवे-  
 गोचरन् मन्द्रगम्भीर दृष्टध्वनिभ्मातभूमीधरान्तनिर्कुञ्जोदरपारधातोच्छ-  
 लदूष्यरथ्योमदिग्धयापि घोरत्वाकणनत्रासनष्टप्रतोभेन्द्रयूथः समुत्कर्ण-  
 तालस्तमालभिनोलो विशालोत्तमाङ्गस्थलाभोवभग्नाङ्गुशाप्रो विषाण्डाप्र  
 सञ्चूर्णेणानेकदेहो ～～～ दुर्वारणो दारणो मारणायोद्यतोऽवि-  
 त्वरद्धिभेद्योद्ध्रान्तनेत्रैः समुत्स्वगात्रैनैभिस्तवद्गुणानुभूतेः शृद्धलाला-  
 निनो निश्चलास्तमाधरेन्द्रायते ॥३॥

तादा इव छिन्नपक्षाभिभूताय्यजद्गीमचालायसगृह्णलाकामसन्दानितेनार्द्रं कुलरुगन्धलुबधाजिमालामगाजिङ्गितावजद्वयेनेव — — — भागं-  
ग्रियुगेनसदातकुन्तुवथाविलवीभूतचित्ता नरा घन्धनागारमध्ये  
स्थिताः कालदूतैरिषारक्षरैरावृता देवि तारे जये घन्धनात् मोक्षणात्  
त्वामनुस्मृत्य मातः द्वार्ण नष्टभीतिकमा ॥८॥

प्रज्ञयपरनचण्डचण्डानि नोद्भूत — — — — मालाकुली-  
मङ्गलीचक्रचमीकृतकूरनगेन्द्रफुलारविहिकुजिङ्गोत्करे — —  
प्रस्तयोभत्तम — चलत्पुन्तघाराऽतोद्भूतवीचीवयाद्विभ्रमनुकेन-  
विग्रहस्ये पाण्डरे दुम्हरे मातोऽन्तर्दितशेषफुले विशाले समुत्तयात  
पानाचगर्नस्थितारत्तमम्भ्रान्तपर्यस्त — — — सतरैः कातरैर्देवि  
तारे नरैः प्राण्यने गाधमाजनुदध्नं महाम्भोनिधेः ॥९॥

इति शुभवरदे जये ज्ञातवेदः प्रमोदे जगत्प्राणदे पुष्टिदे वृद्धिदे  
मुकिदे भूतिभद्रे सुभद्रे कुरुदे सुवन्द्राभन्द्रे शिवे विश्वरुदे धूतन्त्रव्यध्वरुदे  
भ्रमे श्यामग्रण्ये शरण्ये सुपुण्ये सुभ्युद्दे धूतन्त्रमम्भुद्दरक्षप्रभापिङ्गकेशो-  
हतशेषदोषे विशुद्दैर्थ्यगमीश्वरे ध्यानगोगेश्वरि प्राप्तवदेऽनवदेऽतिसूक्ष्मे  
वरे देवि ते दण्डकस्तेष्वमेतेन पुण्येन लोकोऽग्निलो दग्धदोषेन्धनो द्यत्तु-  
वोधास्पदवन्नयुतज्ञिर्जरं ब्रह्मरुदेन्द्रविष्णविद्विभिर्विन्दितम् पूजितं नूर्जितं  
मर्वलोकावि—क वरं मक्तवीजेन चादृ भवेयं तचामोघपादाम्भुजाराध-  
नातत्परो द्यनशीलक्ष्माध्यानवीर्योदिभिश्चान्वितः सर्वदुःखान्तकृत् सर्वै-  
मरगाय तारी जिन. स्यामदम् ॥१०॥

॥ भगवद्व्याख्यायेताराया दण्डकस्तोत्रं समाप्तम् ॥

प्रेष्ठलं च लितवात् वेगाहृतोद्वत् धूमावलीरद्विगुभारं नोग नधकारं  
घगित्युजिमता धूर्णितज्जालमन्तःस्फुरोद्विस्फुलिङ्गं स्फुटद्वे गुविस्फोटमङ्का-  
रवित्रस्तनारीकृताक्रन्ददाहारवपूरिवाशं हुताशं विनाशोद्यतं घोरक्लपानजा  
चितज्जलन्तं प्रदीप्तं जये देवि तारेत्यलं नाममात्रं नृणां गृहतां तत्प्रसा-  
दाम्बुवृष्टिः सुरान्तं करोति त्तणादस्त्रभीतान् नरान् ॥४॥

कुटिलबदनविभ्रमध्रान्तवीभत्सपुच्छं समाविष्कृतकुद्धनिर्मुकं-  
फुत्कारवातानुवेद्यद्वनामिस्फुरद्विस्फुलिङ्गं विचिप्राह्मभङ्गं महाघस्पराह्मं  
मुजङ्गाधिपं विस्फुरल्लोलजिह्वं चलद्वोगभागप्रसंलग्नरत्नत्वियां जालकैरा-  
यृतोत्तुङ्गचञ्चत्रक्षणाचकथालं महाविभ्रमं कोपदीप्ताननेत्रं कृतान्तप्रइ-  
ग्रस्त ज्ञालोप्रदण्डानुरुपं विरूपात्तकण्ठयुर्ति दुष्टमाशीविपं निर्विपीभूतमा-  
यान्तमासन्नमाद्दन्दति त्वामनुस्मृत्य देवि ज्ञाणं नष्टभीतिः पुमान् ॥५॥

वदनकुद्धरनिगताद्वहामोळ्हसत् पावकज्जालमाकुएडलीभूतवक्त्र-  
भुवं घोरदं व्याकरालं कराप्रोद्वतान्त्रावलीजालमावेष्टिव्यालवलीनिवद्वी-  
द्वतामिप्रभापिह्वलालोलवालं करालं कपालाधंसन्धारिणं यातुधानं  
विधानं (१) छुनासादधानं —— नास्थं गृहीतोमरात्रं चूधात्त-  
समुत्त्रासयन्तं तथा परयोऽपित्यदुदगीतमन्त्राहरैध्यांविनो देहिनो देवि  
तारे तथात्म प्रसादादभयं नैव सङ्खायते ॥६॥

विजनगहनपादभान्तकान्तारपोराघ्वसुख्यापित्राः कोपरकान्तनेत्रा  
दराजोलवक्त्राः सुसन्दद्गुग्राः सशुलाषिहस्ता विचित्रायुधाकाः समा-  
पिह्वलशमथवः केचिदुत्तस्तातरपद्गयुतिश्यामलांयाः —— घोर-  
कोदण्डकन्यानिवृष्टप्रकोष्ठाविहिसेकनिष्टाः समावृत्य संगृहतां विध्यतां  
नीयतामन्तकावासमित्युक्तिभिर्देवि निर्भन्तस्यन्तः कुधा विस्फुरन्तस्त्वरन्तो-  
ऽपि धातोद्यतास्तस्कराः द्विध्रतां यान्ति पुंसस्तवाम्य प्रणामाद्वृत्ताम-  
सङ्कीर्तनान् ॥७॥

कुपितनुपतिष्ठोऽहुक्ष्वारघञ्चोदनानन्तरोत्थापितकुद्धवीरदराष्ट्र-  
केशा भद्रमस्तत्व —— पार्विण्य प्रपातात्तिक्षेपोदि-

सत्त्वार्थं कृपणाम् ।  
 अपरिमितमहायानपुण्यानयानाम् ।  
 कायानां सौगतानां  
 प्रतिविगतमनोवारुपथानां ग्रयाणाम् ।  
 कृत्वा भक्त्या प्रणामं  
 कुशलमुपचित् यन्मया योधिक्रीजम्  
 त्रिकायास्तेन सब्दा  
 जगदिदमस्तिर्लं योधिष्ठर्गे नियुज्ञे ॥  
 त्रिकायस्तवः समाप्तः ।

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 Levi.

## त्रिकाय स्तवः

यो नैको नाप्यनेकः  
 स्वपरहितमहासम्पदाधारभूतो  
 नैवाभावो न भावः  
 स्वमित्र सुमर.....विभावस्वभावः ।  
 निलेषं निर्विकारं  
 शिवं असमसमं व्यापिनं...प्रपञ्चं  
 बन्दे प्रत्यात्म चं  
 तमहमनुपमं धर्मकार्यं जिनानाम् ।  
 लोकातीतामचिन्त्याम्  
 सुकृतसफलामात्मनो यो विभूतिम्  
 पर्धन्मत्तो (?) विचित्रां  
 साभयति महतीं...मतीं प्रीतिहेतुम् ।  
 बुद्धान् सर्वलोक-  
 प्रसूतं अविरतोदारसद्गर्भकोशम् ।  
 बन्दे सम्भोगकायं ।  
 तमधनिमहाघर्मराजां प्रतिष्ठाम् ।  
 सत्त्वानां भागहेतुः  
 कच्चिदनभ्र इवाभाति यो दीप्यमानः ।  
 सम्बोधी धर्मचक्रे  
 कच्चिदपि च पुनर्दृश्यते यः प्रशान्तम् ।  
 नैकाकारप्रसृतं  
 त्रिभवभयहरं विश्वरूपिण्यो यः ।  
 बन्दे निर्वाणकायं  
 दशदिग्नुग्रामं चं महार्थं मुनीभाम् ।

सत्त्वार्थं करुणाम् ।  
 अपरिमितमहायानपुण्यानयानाम् ।  
 कायानां सौगतानां  
 प्रतिविगतमनोवाक् पथानां ध्रयाणाम् ।  
 षुक्तवा भक्त्या प्रणामं  
 कुरालमुपचित् यन्मया दोधिक्षेजम्  
 त्रिकायस्तेन सद्धा  
 जगदिदमस्तिं दोधिमार्गे नियुजे ॥  
 त्रिकायस्तवः समाप्तः ।

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